

47287

Theobaldus

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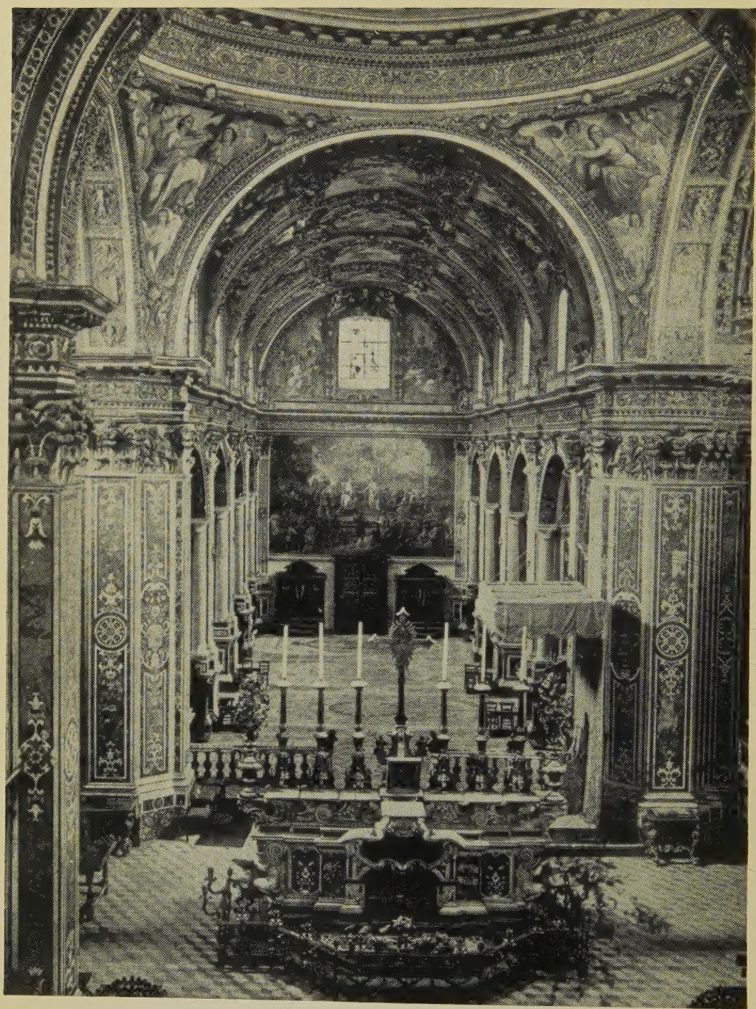
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Page

PHYSIOLOGUS
A METRICAL BESTIARY



I. Interior of the Cathedral looking towards the entrance from the
Cloister of the Founders
Tomb of Saint Benedict and Central Dome in foreground

By kind permission

PHYSIOLOGUS

A METRICAL BESTIARY OF
TWELVE CHAPTERS BY
BISHOP THEOBALD

Printed in Cologne 1492

THE AUTHOR IS BELIEVED TO HAVE BEEN
ABBOT OF MONTE CASSINO A.D. 1022-1035, AND A
DESCRIPTION OF THE ABBEY IS APPENDED WITH
ILLUSTRATIONS

TRANSLATED BY
ALAN WOOD RENDELL

LT.-COL. V.D., HON. A.D.C. TO THE VICEROY
OF INDIA 1897-1901, M.Inst.C.E.

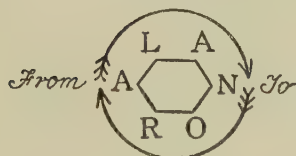
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To
 My Wife
 NORA
*This Work is lovingly
 dedicated*



Benares, November 1876
Bournemouth, December 1925

*Facile credo, plures esse Naturas invisibiles quam
visibiles in rerum universitate.*

INTRODUCTION

by the

RIGHT REVEREND HERBERT BURY, D.D.

Assistant Bishop of London

A BESTIARY is not at first sight likely to commend itself to modern thought, as it was the work of one who had great leisure for observation and consequent meditation, and for that our age is not particularly favourable. Yet stories about animals told in the evening near the fire, or 'written for those who come after', have always been deservedly popular and will continue to be so, for there is always the suggestion at least that they are moved by fears and hopes and desires we have in common, and these not entirely material.

It is clear that the Bishop with St. Francis found something more in the habits of animals than illustrations, but felt the appeal of a spiritual nature analogous to our own, for good on the one hand as in the Ant, for evil on the other as in the Fox. His allusion to the incident described by St. Luke, when our Lord said to certain of the Pharisees 'Go and tell that Fox', is significant.

I should think it is the subtle spiritual appeal of *Physiologus* which accounts for its survival, for it is only of the spiritual that we say 'As it was in the beginning, is now, and ever shall be'.

These great ventures of the soul are the same essentially throughout the ages. The spiritual is a 'world without end'.

We are indebted to the Church of the Middle Ages for preserving the tradition in the Bestiaries, and in the animals

and birds, real and fabled, introduced into the decoration of Church and Cathedral, and in this way keeping continuity with the tradition of the far-distant days of Nature Worship, one of the earliest if not actually the earliest way for mankind to seek after God, if haply they might find Him. Is not the tradition worth preserving? Baron Von Hügel boldly wrote to a friend that the complete approach to the Great Eternal is to seek the God of Nature through Nature, and the God of Grace through the means of Grace.

This fascinating translation will, I hope, prove more than a literary *tour de force* and greatly widen the spiritual outlook of those who read it. When I learnt from a friend who took a leading part in their training, that the French dogs who sought lost or wounded soldiers on their front were rewarded with dainties as they learnt their work, but from their first experience of helping or saving a man they never looked for a reward again, the joy of being of real use was reward enough, I felt there was some reason for that same friend of mine writing as he did 'The Soul of a dog'.

Perhaps at some future Meeting of the British Association the President may lead its Members to consider whether the theory of evolution warrants us in thinking that other animals which show such a Nature may tread the same path of spiritual development over which Mankind has led the way.

GREYCOAT GARDENS,
WESTMINSTER.
November, 1927.

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FOREWORD

PART I

A Short Account of the Abbey and College of Monte Cassino, of which it is believed Bishop Theobald was at one time Abbot.

HOW many of the hundreds of foreign visitors to Rome every year ever think of making a pilgrimage to the Abbey and College of Monte Cassino, although it is within easy reach and makes a most charming excursion?

Personally, I should never have thought of doing so had it not been that during my researches into the history of the author of this *Physiologus* I was told that there had been an Abbot of Monte Cassino of the name of Theobald who held office for some years in the early part of the eleventh century.

Having made the excursion myself, and enjoyed to the full the beauties and interesting associations of this ancient establishment, I should like others to experience the same pleasure. I was told that there are some ten thousand visitors to the Abbey and College every year, so that its claims to public interest are evidently not unknown, but in our own literature I could find very little of interest recorded.

I am venturing to give here a very brief account of the Abbey as a result of my visit to it last year. This visit was made solely in the hope that I might glean on the spot particulars of the Bishop Theobald who was Abbot there, sufficient to prove him the author of this *Physiologus*.

The railway station at Cassino is about eighty-seven miles from Rome on the line from Rome to Naples, and the little town lies at the foot of Monte Cassino. After leaving the railway station the road to the Abbey runs in a northerly direction for about half a mile, and then turns to the west almost at a right angle, and crosses a small bridge over the little river Rapido, after which the ascent to the Abbey rises directly from the plains to a height of about 1,800 feet by a series of zigzags. The Abbey itself stands on the highest ground of the peak, and its situation, affording as it does extensive views in every direction of a most lovely country, with well-wooded slopes extending right up to the Abbey walls themselves, invests the ancient buildings with most striking beauty, enhanced by their commanding position.

The small panoramic view, given in the illustration, shows fairly well the position of the town in relation to the Abbey, and the approach to the latter by road.

The view of the surrounding country from the Abbey walls is delightful. A little to the west of north Monte Cairo rises to a height of about 5,500 feet, and in the valley between it and Monte Cassino the small river Rapido runs like a line of blue. The railway between Rome and Naples passes through this valley, but the river Rapido, after passing the western slope of Monte Cassino, turns somewhat eastward, and thus seems almost to encircle the mountain on the west and south slopes. It is said that on a clear day the sea can be seen, but it was not visible the day I was there, although the air was fairly clear, and the view most extensive and charming.

The journey from the railway station at Cassino to the Abbey was by motor-car, and took less than an hour, although the ascent was steep, and the car, by its appear-

ance, did not inspire much confidence. Still, the only delay on the road was caused by a puncture, the repair of which was undertaken very speedily and quite as a matter of course. The state of the road seemed to indicate the necessity for very constant practice in this operation.

General views of the exterior of the Abbey and College are shown in Plates Nos. 2, 3, 4, 5, 6. The monastery was established by Saint Benedict, A.D. 529, and its history for over fifteen hundred years must make a most interesting record. If I could do so, it would be absurd to attempt in a short note even to outline this history, but as instances of the Abbey's gradual growth, and the changes wrought in the many years of its existence, it may be stated that, while much of the Basilica Cathedrale is generally speaking of comparatively recent date, the pavement of the Sacristy is of the eleventh century, while the Sacristy itself is of the eighteenth. Some of the decorations, notably those of the Crypt, are as recent as 1912. A student of architectural styles can find here, in a comparatively small space, an epitome of them extending over a period of fifteen centuries, forming a most comprehensive study. The different styles, it appears to me, are blended with much skill, and in their general effect form a whole which is wonderfully pleasing. It seems as if each style created an impression in the mind, each impression striking its own note in perfect harmony with the others.

On entering the Abbey by the main gate one passes under the Terrace of Paradise (Plate No. 10) into the Central Cloister (Plate 11) with its grand flight of steps leading to the Portico (Plate 12) above, which gives entrance to the Cloister of the Founders (Plate 13), and thence through a door (shown on Plate 13 under the

small window in the gable) to the interior of the Basilica Cathedrale itself. The general views of the parts of the Abbey thus traversed are shown clearly in these Plates Nos. 10, 11, 12, 13, while Plate No. 14 shows also, in detail, part of a similar style of most beautiful work of the eleventh century, which does not appear in the general views.

The tone of the buildings pictured in these plates conveys generally a sense of peace and rest, and the only sounds to disturb one in these quiet courts are the raucous voices of two or three very noisy jackdaws. These birds are kept to perpetuate an old tradition (see *Life of St. Benedict*), and their presence here is quite in keeping with historical records. One ought, therefore, to look on them as venerable institutions, and they certainly do add to the sense of rest by contrast when they are silent, as they are very occasionally.

After passing through these simple restful courts the impression made, on entering the Cathedral and gazing on the colour and magnificence of the interior, is remarkable. Plate No. 11 gives but a very faint idea of the grandeur of the whole. Had I gone from England direct to Monte Cassino it might have been assumed with good reason that because I was new to Italian art, I had magnified unduly the merits of this work. Possibly in the opinion of some this may be so. But though I went there immediately after viewing the wonders of Rome, I still found in its beauties a special charm.

Plates Nos. 1, 7, 8, 9, 15 show to some extent the wealth of ornament, but cannot give the grand effect of the colour and splendour of the interior as a whole, and can indicate only faintly how wonderful is the perfection of its workmanship in marble and mosaic. Every part would repay

days of study, and cannot have justice done it by the inspection of a few hours. There can be few buildings in the world, I imagine, which surpass this in loving care and painstaking workmanship in every detail. The beauty of these details is almost lost in the wealth of them, or at least their worth is obscured at the first glance by their very excess.

The organ, said to have been built in the seventeenth century, is a very fine instrument ; its position the design of its external decoration, and the general view of the choir and choir stalls, are well shown in Plate No. 8. The carving of these, and of the panels and frieze above them, together with the doors into the Choir, cannot be described adequately except by an artist.

In truth a full description of the Abbey with its Cathedral, and all the other beauties of the place, requires the pen of a writer far more skilled than I am, to do justice to the numerous gems of art to be found everywhere in the details of its construction and equipment. If any readers should be interested, I strongly recommend them to visit the Abbey and form their own opinion.

As explained later, and much to my regret, I am unable, under the circumstances of my visit, to give any account of the most important function of Monte Cassino, the Abbey College and its educational facilities. Of these I saw nothing beyond the outside walls of the very extensive buildings of the College, and long processions of students and masters which passed us in the corridors from time to time. Of course, one could not hope to visit this part of the establishment without special permission, for which I had not asked, as I hoped to do this under the personal guidance of one of the authorities.

The hospitality of the Abbey is great, and the accom-

modation offered to occasional visitors is clean and good. The food and drinks are naturally not always to the taste of foreigners like ourselves, but can easily be supplemented, so that one can be very comfortable if prepared for a sort of camp life.

No charges of any kind are made, but of course one will place in the alms-box a contribution sufficient to mark one's sense of gratitude for the true hospitality thus freely bestowed on all who visit the Abbey, which I greatly enjoyed during my stay, and for which I am deeply grateful.

PART II

An attempt to fix the identity of Bishop Theobald and the date of his original MS.

This metrical *Physiologus* of Bishop Theobald is recorded in 'Hain' in the British Museum as 'x 15471. Printed as described in Cologne in 1492. 15 pages without pagination. Last page blank. Quarto. 44 lines of commentary to a full page'.

The original edition, here reproduced, came into my hands some years ago, and being interested in the form of the work I began a translation of it for amusement. Some months later, while looking for references, I came upon the article in the *Encyclopædia Britannica* under the heading 'Physiologus', which defines the word thus:

'Physiologus is the title usually given to a collection of some fifty Christian allegories much read in the middle ages, and still existing in several forms and in about a dozen Eastern and Western languages. As nearly all its

imagery is taken from the animal world, it is also known as the *Bestiary*. There can be hardly a doubt about the time and general circumstances of its origin. Christian teachers, especially those who had a leaning towards Gnostic speculations, took an interest in natural history, partly because of certain passages of Scripture that they wanted to explain, and partly on account of the divine revelation in the book of nature, of which also it was man's sacred duty to take proper advantage. Both lines of study were readily combined by applying to the interpretation of descriptions of natural objects the allegorical method adopted for the interpretation of Biblical texts. Now the early Christian centuries were anything but a period of scientific research. Rhetorical accomplishments were considered to be the chief objects of a liberal education, and to this end every kind of learning was made subservient. Instead of reading Aristotle and other naturalists, people went for information to commonplace books like those of Aelian, in which scraps of folk-lore, travellers' tales and fragments of misapprehended science were set forth in an elegant style. Theological writers were not in the least prepared to question the worth of the marvellous description of creatures that were current in the schools on the faith of authorities vaguely known as "the history of animals", "the naturalists", and "the naturalist" in the singular number (*φυσιολόγος*). So they took their notions of strange beasts and other marvels of the visible world on trust, and did their best to make them available for religious instruction.'

Farther on, in a note enumerating the different authors by whom works of this kind have been written, the article states :

‘A metrical *Physiologus* of but twelve chapters is the work of Theobaldus, probably abbot of Monte Cassino (A.D. 1022–1035).’

This information, combined with the knowledge I had that the Abbey of Monte Cassino, founded by Saint Benedict in A.D. 529, possessed one of the oldest and finest libraries in Europe, with Archives comprising MSS. of very early dates, and on a variety of subjects, fired me with the idea that, with the aid of the authorities of Monte Cassino, I might be able to trace the history of the Abbot Theobald, the reputed author of this work, and also possibly find the original MS., of which this version, now rendered into the vulgar tongue for the first time, is apparently only a printed copy of a later date than the original MS. must have been.

Fortunately, a mutual friend of us both, residing in Turin, was kind enough to give me an introduction to the Keeper of the Archives of the Abbey, the Reverend Don Mauro Inguanes, who, in a brief correspondence which ensued between us, very courteously replied, so far as he was able, to some of my inquiries on the subject. In expressing his interest in my studies of the *Physiologus*, he told me that curiously enough he had been working on the same subject, and sent me a copy of an article he had published in 1913 in a quarterly magazine entitled the *Rivista Storica Benedettina*. This article, called ‘L’Esamerone di S. Ambrogio ridotto in versi da Alessandro monaco di M. Cassino’, told in Latin verses the story of the seven days of the Creation, followed by a description of forty-four living creatures, on the lines of a modern *Physiologus*.

He said that amongst the names of the Abbots of Monte

Cassino there is one called Theobald, who held office from 28th June 1022 to 3rd June 1035. He also found that the Cassinese MS. No. 227, pp. 202-11, of the thirteenth and fourteenth centuries, contains a copy of Theobald's *Physiologus*. (See *Bibliotheca Cassinensis*, vol. iv, p. 225.)

I subsequently received from Don Mauro Inguanez a very kind invitation to visit the Abbey, which I did with great pleasure in April 1926 from Rome, where I was staying at the time. On my arrival I had much difficulty in learning from the staff where my friend was to be found. Fortunately, I had with me a guide who, an Australian by birth, had gone through the Gallipoli campaign, and, having served in Italy also, was fairly familiar with the Italian language in general, but it appeared that the staff was recruited mainly from the country people of the neighbourhood, and for some time he found great difficulty in getting any information from them. It transpired eventually, that although my visit had been arranged with Don Mauro some days before, he had been called suddenly to Rome the previous day to attend a funeral, and it was some hours before I was able to learn this from the staff, and could gather, from information obtained by much beating about the bush, where and when I might possibly find him on my return to Rome.

Happily I found that I could do so in Rome the following day at the Benedictine Convent in the Aventino, but it was a great disappointment to me to be unable under his auspices to visit the magnificent Library and Archives of the Abbey, which are said to be the finest in Europe.

At our meeting Don Mauro was good enough to show interest in the copy of the *Physiologus* printed in Colognc, which I had with me, and gave me the names of several

authorities whose writings he thought might be consulted, and after our interview very kindly sent me a copy of a new work called *Studia Picena*, vol. primo, 1925, and described as 'Pubblicazioni del Pontificio Seminario Marchigiano Pio XI'.

This publication deals with a recently discovered MS., Codex 5 of the Archives of the Chapter of Fano. A translation of a portion of this article, which has a very close connexion with our subject, is given in Appendix A. Fano is a cathedral town in the province of Pesaro e Urbino on the Adriatic, the ancient Fanum Fortunae.

Part of this MS. consists of what is described as 'An unpublished moralized Bestiary', which is identical in substance with that by Bishop Theobald, but contains many errors, to which the article in Appendix A directs attention, while at the same time it describes in detail the contents of the Fano MS. It may be noted that few of these errors appear in the Theobald version printed in Cologne.

The Fano version is given in full in Appendix B.

There is another version published in Migne, vol. 171, pp. 1217-24, to which my friend Don Mauro drew my attention. In Migne this *Physiologus* is included among the writings of Hildebertus, and is described thus:

INCIPIT
HILDEBERTI
CENOMANENSIS EPISCOPI
PHYSIOLOGUS
E ms. Regio 274, olim Elnonensi.
Nondum editus

Hildebert of Tours was born in France in 1055. He

was Bishop of Le Mans (Cenomanensi), and was made Archbishop of Tours in 1125, where he died in 1134.

In Appendix A an attempt is made to fix the dates of the different works comprised in the Fano MS. in the following manner :

‘The *terminus a quo* is given by the works contained in the MS. Chronological references are found in the poem of Henricus against Fortune, in which there are allusions to happenings at the end of the twelfth century as if they were recent events, the conquest of Palestine by Saladin (1170), the expedition of Henry VI to Sicily (1165-1197), the capture of Richard Cœur de Lion by Leopold of Austria (1192). The poem, then, was composed towards the end of the twelfth century.’

The information given in Migne, however, shows that the poem was known to Bishop Hildebert earlier than this, and was copied into MSS. among his works at the beginning of the twelfth century.

From these data it would appear that, at the beginning of the twelfth century, the metrical *Physiologus* of Bishop Theobald had been already recognized as a standard work, and as such was widely used in the ecclesiastical schools of Southern Europe. For some unknown reason, the prose commentary and the head notes on the metrical verses do not appear in any reproduction, except the one printed in Cologne.

Some light might be thrown on the matter, if the data were known which inspired the writer of the article ‘*Physiologus*’ in the *Encyclopædia Britannica* to give to the Bishop Theobald who was Abbot of Monte Cassino the probable authorship of the poem.

The rather caustic criticisms of the author as a poet,

which may be noticed in Appendix A, need not concern us. Whoever Bishop Theobald may have been, there is little doubt that he did not aim at a classical production. Many of his lines halt badly, but is it not possible that he wanted to make of them a kind of doggerel, which the unlettered could retain in their memory more readily than the prose, because they had some rhythm? In fact, may he not have aimed at a sort of moral hymnal? Many modern writers of such hymns would hardly claim classical composition for their productions.

The whole work derives much of its interest from the humour of the verses, when read with our present knowledge of natural history, though perhaps no humour was intended when the verses were written. The deductions drawn from them in the prose essays, especially the etymological ones which conclude each essay, are far fetched and open to question, but most amusing. The prose essays themselves offer food for thought, showing, as they so often do, the broad view of the eastern imagery of the Scriptures taken by the writer at this early date, as compared with the restricted and literal views taken by some at much later dates.

A sentence from the essay following the poem on the Ant affords an illustration. Here the author says:

‘Note that the old law was a figure of the new law, and the new law is the thing figured. Therefore on the coming of the thing figured, the figure of the thing figured ceases. So if the figure of a certain matter is good and is preserved, then much more the thing figured ought to be preserved. Whence Paul in the second epistle to the Corinthians, in the third chapter, says thus: “The letter killeth but the spirit giveth life”. Where by the letter the old law is

understood or the old testament, and by the spirit, the new law is understood or the new testament.'

The rest of the essay enlarges on this theme.

The Bishop's derivations are peculiar, especially those from the Greek. It is strange that, in the description of the Honocentaur, at the end of the poem on the Siren, he should use the aspirate in the name, because in it he makes a special point of its derivation from the Greek *ὄνος*, an ass. Perhaps this lapse points to Bishop Theobald having been a prelate of France. The value of the aspirate in that language being at times somewhat uncertain.¹

I have endeavoured to give as literal a translation of the Latin as I could, while rendering the verses in English in metres, resembling as closely as possible those in the Latin, which the author apparently intended they should have; but no pretension is made to poetry in a classical sense. Nor, as before stated, does the writer believe Bishop Theobald himself had any ambition that his work should be looked upon as a classic.

In England, at least, it seems often to be forgotten or overlooked that the language of the Church in the early days was Latin alone, and that the vulgar tongue was rarely used in spiritual matters. This was brought very vividly to my mind some years ago when talking to a Russian friend about the Greek Church. He said: 'There is much talk now of using the Russian language in the churches, but to me it would take much from the solemnity

¹ This was written before I discovered Hildebert's *Physiologus*, and the note (50) on the aspirate, here given in part and in full in Appendix B.

(50) Hic quaedam corrigenda, ex nota in tom. XI nova edit. *Histor. litter.* Legendum *humano*, loco *in humano*, et *turpibus*, loco *opibus*. Minus recte dicitur *homocentauris*, loco *onocentauris* Gallice *l'onocentaure*.

of the service. I have been accustomed from boyhood to regard Greek as the only language of the Church, and to hear the Russian used in the services would be very distasteful to me.'

The whole work has been of much interest to the writer, affording as it does an epitome of the form of public instruction of the period. Objects of nature were used as the texts for short treatises, much on the lines of the Parables of the Bible, or our more modern 'Parables from Nature'. Besides as stated in Appendix A:

'These moralizations were many and popular. Handed down by tradition in fire-side stories and read by those who could read, the clerics, they became public property. The symbolical animals represented in the cathedrals of the Romanic period are a proof of this. Round the doorways, in the decoration of the façades and side-walls of the churches as well as on the capitals of the pillars, there is a more or less strange fauna, which says little to us to-day, but which spoke to the minds of the medieval peoples, just as the rude reproductions of scenes of the Old and New Testaments rightly called "Biblia Pauperum", the bible which even the unlettered could read.'

In Appendix B, for the sake of comparison, the version of the metrical part of the *Physiologus* of Bishop Theobald, printed in Cologne, is reproduced in Latin in ordinary type, with the head notes appertaining to them, side by side with the Fano and Migne versions. The criticisms of Theobald's work, based on the Fano version, may thus be checked easily with that printed in Cologne. It has not appeared necessary to reproduce in Latin the prose part in ordinary type.

A perusal of these notes will perhaps afford a clue to

Demonēs anguis typicus fugubis .
Noctis ut cetas depmūt tenebrat orbifas solis .
Set tamē multas patiēre pugnas .
Atq; dū uiues magne fles .
Vnde serpentes mutare p̄dens ūtiās auctor .
Uisi nouus uitā sine fine dignam .
Semp̄ illesum capud ē habendum .
hoc capud dico q̄ habes ī xpo p̄ncipe x̄ .

Exemplū nōbis p̄bet ^{finē} formica laboris .
Quando suo solitū portat mōre cibū .
Inq; suis factis res moſtrat ſpūales .
Qua q̄ iudus nō inde ſit reus .
Ut ualet bzuine fieri ſe ſaura future .
Dum calor eſt in t̄ra nō requieſcas ea .
Nlos q̄ laborem̄ fiſ dū t̄ps hēm̄ .
Securi fieri tempore iudiciū ut ualeamus
hec frum̄ta legit ſi opet ozolea ſp̄ceuit .
Ip̄e ergo nouā leges colligo nō uetere .
Set ne pluuiis aſplū germinet undis .
Aut ea formica peat eē q̄ nequeāt hīc .
Granū q̄q; legit prudēs formica biſptis .
hoc ē q̄ binas lex habet una uias
Que terrena ſonat ſimūl ⁊ celeſtia moſtrat .
Nūc n̄tam paſat n̄ corpus alit .
Nos ut repleat famis ⁊ formido recēdat .
Tempore iudiciū q̄ ſimile eſt yemi .

the many wonderful beasts represented in the ancient mural pictures and carvings in stone and wood to be found in our cathedrals and churches, and may interest some in the MSS. in our museums which contain these Bestiaries beautifully illuminated, and with curious illustrations, well worth more attention than they now receive.

The writer wishes to record here the debt of gratitude he owes to the Reverend Don Mauro Inguanez, Keeper of the Archives of the Abbey of Monte Cassino, for his courtesy and valuable assistance ; to A. F. Johnson, Esq., of the British Museum, for his able translation of the Appendix A from the Italian ; and finally to his brother the late A. M. Rendell, Rector of Eydon, Northants, and Hon. Canon of Peterborough, for his careful rendering in full of the abbreviations in the original text.

As a matter of interest the Reverend Don Mauro Inguanez has kindly furnished me with a photographic copy (facing) of one page of the original MS. of the *Physiologus* as it appears in Codex Cassinensis, No. 227, p. 205.

A further and most complete study of these Bestiaries is given in vol. ii of the *Mélanges d'Archéologie* of Charles Cahier and Arthur Martin. This work was printed in Paris, 1851, and the Preface to the *Physiologus* in pp. 85-100 and in Plates 19-32 will well repay careful study.

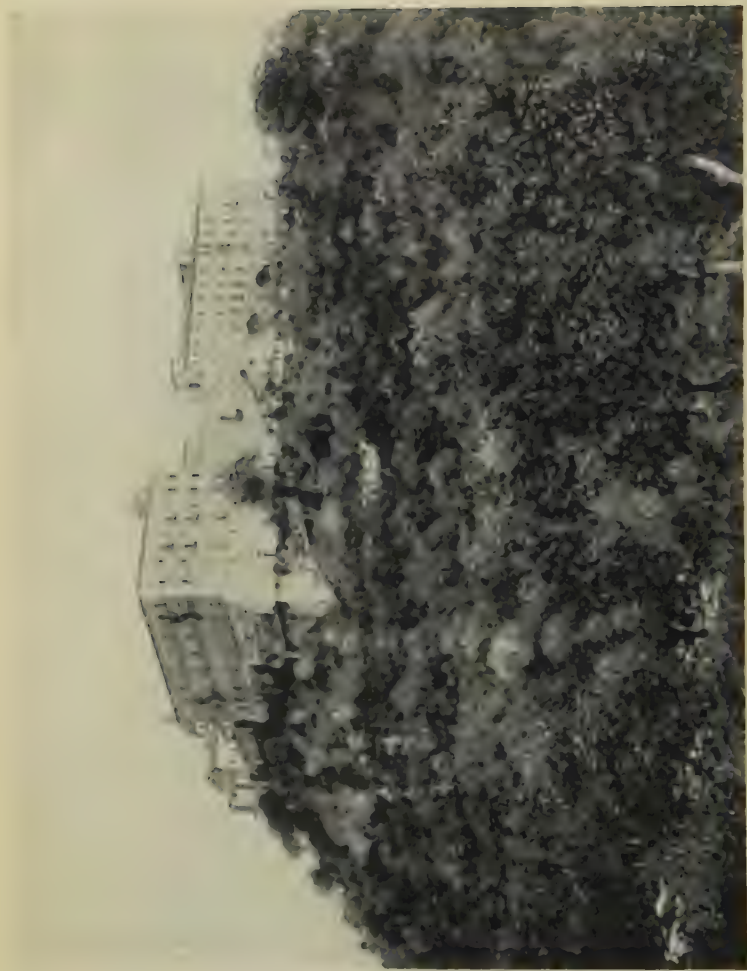
A. W. R.

ST. STEPHEN'S CLUB,
WESTMINSTER.



II. General view of Monte Cassino and the Abbey buildings from the railway

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III. Abbey of Monte Cassino founded by Saint Benedict in A. D. 529

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IV. The W.N.W. face of the Abbey buildings

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V. Fortress Janula (tenth century) with Monte Cassino in the background

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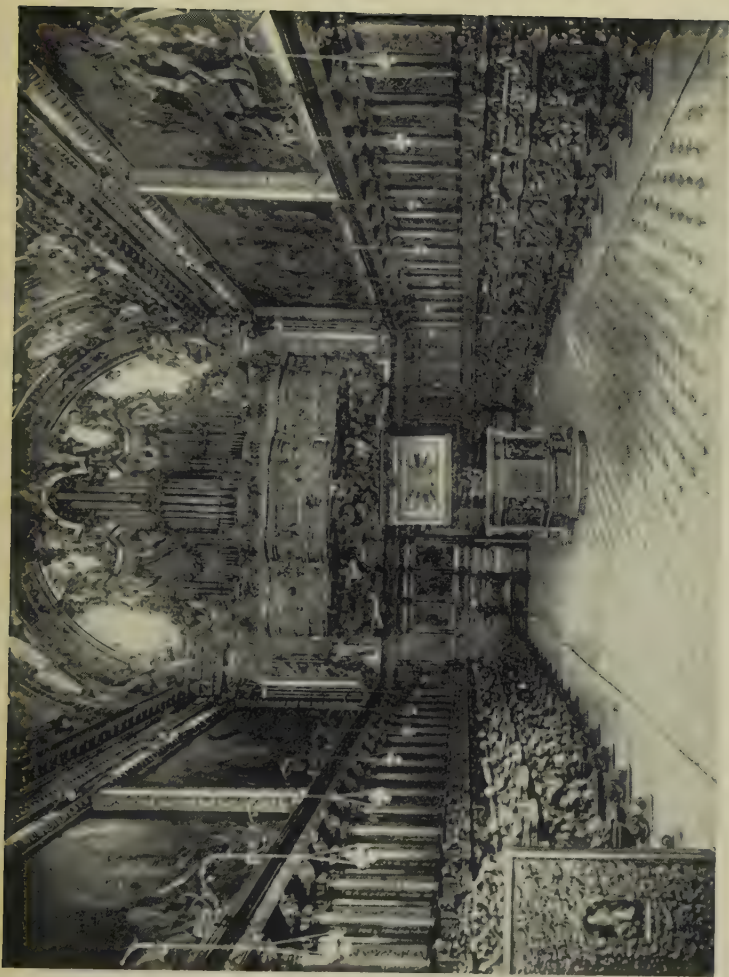
VI. The Chapel of Saint Agatha (sixteenth century)
at the main entrance to the Abbey

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VII. Sacristy (eleventh century) with pavement of the eleventh century

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VIII. The Choir and Organ

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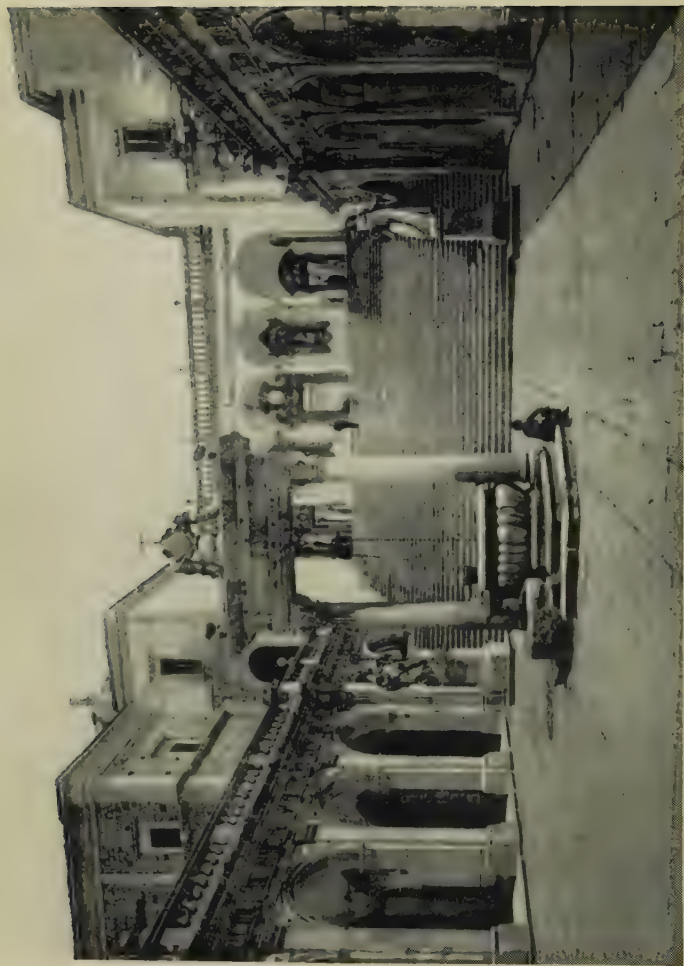
IX. Interior of the Cathedral.
A painting below the Central Dome

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X. Terrace of Paradise with the ancient Hostel for the Stranger or Traveller

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XI. Central Cloister of Peace with Terrace of Paradise above

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XII. Cloister of Peace viewed from the porch above, in front of the
Cloister of the Founders

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XIII. Cloister of the Founders showing entrance to the Basilica Cathedral

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XIV. Part of a covered gallery (eleventh century)

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XV. Interior of the Cathedral looking from the entrance in the Cloister
of the Founders towards the Choir and Tomb of Saint Benedict

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**Phisiologus Theobaldi
Episcopi de naturis duo
decim animalium**

De naturis animalium

Moniam fm plato

nem nihil est ortum sub sole cuius cā legitima nō pre-
cessit. Et fm Aristotele in phemio metaphisice. So-
li illi docent. q̄ p cās z pncipia docent Ideo de causis
scie istius libri anteq̄ ad textū accedamus est videndū Notandū
igif. q̄ scie istius libri q̄tuor sunt cause. scz materialis. formalis. efficiē-
s z finalis Lā materialis siue subiectū est natura duodecim aialium
scz leonis. aqle. serpentis. z sic de alijs. vt patebit in pcessu hui⁹ libri.
Lā formalis est duplex. scz forma tractatus z forma tractandi. For-
ma tractatus p̄sistit in diuisione z distinctōe hui⁹ libri. Forma tract-
andi est modus agēdi in hoc libro. q̄ est metricus. Quā efficiēs dī fuis-
isse mag⁹ Theobaldus doctor z ep̄s. q̄ istū libz simplicibz p̄bis p̄pos-
uit. nolens p p̄ba obscura exaltari. Lā finalis est vtilitas libri. Un-
vtilitas libri est. vt plecto hoc libro discamus p̄tutes amare. vicia fug-
gere. z bonis moribz inherere. Virtutes inq̄ cardinales z pncipales.
q̄ sunt prudentia. iusticia. t̄pantia. z fortitudo Vicia inq̄ fugiamus q̄
sunt supbia. auaritia. gula. luxuria. z alia q̄ p aialia denotant Vel vti-
litas huius libri est. q̄ plecto isto libro sciamus q̄ xp̄s p naturam leos-
nis. z diabolus p naturā vulpis designat. z ita de singulis suo modo
Itē nota q̄ ista scia duplici p̄t phie supponit. z hoc fm diuersam eius
p̄sideratōem. Un inq̄tum p̄siderat seu tractat de naturis aialium. sic
supponit phie naturali. qz p̄s tractat de natura naturali de naturis
aialium. Sed inq̄tum p̄siderat seu tractat de vitijs fugiendis z p̄tu-
ribz imitandis. sic supponit phie morali. Itē nota q̄ intentio auto-
ris vno mō est docere duodecim aialium naturas. vt eis cognitīs z p̄ces-
pris ad diuinā paginā securius accedam⁹. Alio mō intētio autoris
est duodecim aialium naturas descētere. z figuras ex p̄sideratōe illarū
naturaz elicere. Tercio intentio autoris est xp̄ianos in hoc libro a vi-
cijs retrahere z puocare ad p̄tutes. z pncipaliter ad istas q̄tuor. i. ius-
ticiā. t̄pantiā. fortitudinē. z prudentiā. q̄ dicunt p̄tutes cardinales Itē
nota q̄ titul⁹ hui⁹ libri est iste. Incipit phisiolog⁹ Theobaldi ep̄i de
naturis duodecim aialium. Et dī phisiolog⁹ a phisis greece qd̄ est natu-
ra latine. z olon totū. z logos sermo. q̄si sermo totus de natura

De Leone

Quod Res leo naturas. z tres habet inde figuras
p̄ theobald⁹ duodecimo
Quas ego cbriste tibi bis seno carmine scripsi
transcrant
Altera diuini memorant animalia libri

Theobaldus

^{s^e aialib⁹}
De quibus apposui. que rursus mystica noui

^{.i. allegorica}

Temptans diuersis si possum scribere metris
duodenariū

Et numerum solidum p̄plent animalia solum


Iste liber cuius subiectum visus est diuidit p̄ma sui diuisione in duodecim ptes p̄ncipales. s̄m q̄ hic sunt duodecim capitula Partes patebunt in processu libri. Et hec diuisio huius libri est generalis. Pr̄ma em̄ pars diuidit in duas. Primo em̄. phemisar: Sec̄do exequit̄ tibi. (Nā leo stans fortis) Pr̄ma adhuc in duas. Nam p̄mo ostendit q̄ velit describere duodecim aialium naturas. Sec̄do responder̄ tacite questioni. ostendendo ad qd̄ iste nature aialium valeant. ibi (Altera diuini) Pr̄mū adhuc in duas Nam p̄mo facit qd̄ dictū est. Sec̄do ostendit se velle tenere diuersum gen⁹ metroz. ibi (Temptas diuersis) Dicit ḡ p̄mo sic: Q̄ xpc̄ leo h̄z tres naturas. z etiam tres p̄prietates. q̄s naturas ego Theobald⁹ seru⁹ tu⁹ scripsi tibi. hoc est ad laudem tuā biseno carmine. i. duodeno metro. Et nota q̄ autor iste seq̄ tur p̄t̄m boetiū de p̄solatōe ph̄ie. ponēdo diuersa genera metrorum Tūc ibi (Altera diuini) Hic r̄ndet tacite questioni. Posset em̄ aliq̄s dicere. Ad qd̄ valet q̄ autor iste tractat de naturis duodecim aialiu⁹ Ad hoc r̄ndet q̄ diuini libri. i. theologici memorant alia aialia: s̄. duodecim ap̄los. Q̄n̄ sicut duodecim sunt ap̄li. sic duodecim s̄t aialia de quib⁹ in p̄nti libro pagit̄. Et sicut xps̄ est tredecim⁹ inter ap̄los. q̄ est eoz rex z dñs. sic leo est rex ferarū. z est tredecimū aial̄ inter ista duodecim aialia. de q̄b⁹ ego Theobaldus apposui rursus illa q̄ sc̄iui mystica z allegorica. Tūc ibi (Temptans diuersis) Autor ostendit q̄ in hoc libello velit seruare diuersa genera metroz. dicens: Ego theobaldus temp̄to hūc libz p̄scribere diuersis generib⁹ metroz. z duodecim aialia p̄plent siue p̄ficiūt numerū solidū. i. numerū duodenarioz. Vel aliter potest legi ille textus (Et numerū solidū) sic q̄ ista aialia p̄plēt numerū solidū. i. numerū duodenariū. z solū. i. vnitatem: sic q̄ hic des̄ terminatur de naturis tredecim aialium

Nam leo stans fortis super alta cacumina montis
^{robustus} ^{.i. sup̄ verticē}
^{inferiora}
Qualicunq; via vallis descendit ad ima
^{odoratum}
Si venatorem per nar̄is sentit odorem
^{oia delet} ^{calcauit}
Lauda cuncta lin̄it. que pes vestigia figit
^{sc̄z de illis vestigijs} ^{.i. trāsitiū}
Quatenus inde suum non possit cernere lustruz

De naturis animalium

non viuit donec s^e die circue
Natus non vigilat dum sol se tercio girat
sonū faciēs s^e a somno s^e natum
Sed rugitum dans pater eius resuscitat ipsum
viuere incipit s^e exteriores accipit
Tunc quasi uiuiscit et sensus quinqz capiscit
quiescit suos oculos
Et quotiens dormit nunqz sua lumina claudit

Finito phemio auctor erectur intentū suū. incipiens librū suū a leone. Et diuidit in duas ptes. nam pmo ponit hystoriā. Secūdo ponit allegoriā. secūda ibi (Sic tibi qui celsi) Et dē pmo sic. q leo hz tres naturas. Prima est q habitat in monte altiori quē potest inuenire. z quā tumcūqz via sit longa ipse descendit z nititur descendere ad vallem. z si forte venatorē sentiat. mox cum cauda sua vestigia pedū suorū delet. ne per ea venator cōpereat suū lustrum Secūda natura leonis est. q generet fetum mortuū seu dormientē vsqz in terciū diem natiuitatis sue et tūc pater plis videns puerū semiuiuū ex cōpassione magnū emittit rugitū circa ipm. z sic suscitāt puerū tanqz a somno. z tūc ipse catulus leonis incipit capere quinqz sensus exteriores. s. visum auditū gustum tactum z olfactum Tercia natura leonis est. q nunqz dormit clausis oculis. sed semp dormit oculis apertis Hora q auctor merito pmo determinat de natura leonis. quia fin phm in libro de animalibz leo est rex omnium animalium z ferarum.

s^e xpo alti habitas in altitudine
 Ecce tibi (qui celsi resides in culmine celi)
placuit .i. in fine seclī visitare
Cum libuit tandem terrenam visere partem
.i. oēs hoies redimeres .i. pctō

Ut genus humanum releuares crimine lapsū
omnino cognitū dyaboloz

Non penitus notum fuit vlli demoniorum

.i. vterus pginis camera

Viscera marie tibi criste fuere cubile

s^e pater .i. p^o tres dies resurgere

Et qui te genuit triduum post surgere fecit

inferni vindicator accederes

Cum mortis vindex mortem crucis ipse subires

hoies fuabis

Tu nos custodes qui nullo tempore dormis

diligens s^e ouīū rapiat dyabol^o

Peruigil vt pastor. ne demat de grege raptor

Theobaldus

Hic autor ponit psequenter allegorias de natura leonis dicens sic. Sicut leo habitat in alto monte. sic xps spiritualis leo habitat in summo celo. Unde dicit Ego in altissimis habito. Et sicut leo cum descēdit de monte cauda sua delet vestigia pedum suoz. ne venator repiat ea. Sic xpus qñ de celo descendit in vterū virginis marie gloriose. vt redimeret genus humanū p incarnationē. xps occultauit se adeo q nullus dyabolorz nouit xpm esse dei filium. aut natum ex maria virgine.

Secūda natura leonis sic cōparatur xpo. quia sicut leo post terciū diem resuscitat puerum mortuū. sic postq̃ iudei crucifixerūt xpm ipse iacuit mortuus in sepulchro vsq̃ in terciū diem. ⁊ terciā die resuscitatus uir cum deus pater p talem vocem Exurge gloria mea. exurge psalterium ⁊ cithara Tercia natura leonis sic pparatur xpo. Nam sicut leo quādo dormit nunq̃ claudit oculos suos. sic xpus nunq̃ claudit oculos misericordie sue. sed semp vigilando custodit nos vt peruiq̃ ⁊ bonus pastor. ne raptor. i. dyabolus rapiat aliquē de grege suo. Un psalmista. Ecce non dormitabit neq̃ dormiet qui custodit israel. Ut in euangelio Exgo sum pastor bonus qui pascō oues meas corpore meo. et pro ouibus meis pono animā meam. Item sicut leo nunq̃ dormit clausis oculis. sic cristus q̃uis corpore in cruce dormiuit. tamē uigilabat sedens ad dexteram dei patris omnipotētis. ⁊ hoc mentalit. Un ipse dixit. Ego dormiui ⁊ cor meum uigilaui Item notandū q leo leonis dicit a leo les lere. qd est idem quod delere. in simplici tamē nō est in usu. Nam sicut leo delet omnia alia animalia. sic xps delet omnes aduersarios suos. s. peccatores. Un in euangelio Ite maledicti in ignem eternum qui parat⁹ est dyabolo ⁊ angelis eius ab origine mundi Item psalmista Sicut fluit cera a facie ignis. sic peribūt peccatores a facie dñi. Item in Apocalipsi. Uicit leo de tribu iuda. Item sicut leo delet alia animalia. sic xps delet peccata ab adā nobis innata. Un inquit Iohānes baptista. Ecce agnus dei qui tollit mundi

De aquila

Asserunt aquilam super omne volatile primo
s^c aquila dicunt i. sup oēs aues
senectus agguat
 Qui sic se renouat quādo senectra grauat
aq̃ fluens inuestigat fluere desinat
 Fons ubi sit querit. qui nūq̃ surgere desit
s^c fontē ad eclū i. vicina i. spere ignis
 It super hunc celo. sitq̃ propinqua deo
phibus cōburit
 Tunc sibi sol ambas accendit feruidus alas
diminuit s^c alas s^c alas
 Et minuit grandes. alleniatq̃ graues

De naturis animalium

Tunc quoque caligo consumitur igne propinquo
s^c caliginē vicino

Quam confert oculis vita vetusta suis
cito fluidis aquīs

Mox ruit in liquidis fontis se mergit in undis
ex nido iūuenis cito

Atque cadit nido sic noua fit subito
s^c rostro cibus obliquū

Est autem rostrum quo capitur esca retrosum
potest capere

Vix valet ex aliquo sumere pauca cibo
percutiens lapidē rodens cibum

Sed feriens petram vel mordens ut capit escam
rostri curuū sumit escam

De terit obliquum. sic capit inde cibum

In hac secūda distinctione auctor pcedit metro pmo hexametro. 7 ses-
cundo pēthametro. In qua auctor agit de aquila ponendo naturas ei?
Et diuidit presens ps in duas ptes. nam primo ponit sensum hystori-
cum seu hystoriam ponendo naturas aquile. Secūdo ponit sensum al-
legoricum seu allegoriam. secunda ibi (Est homo peccatis) Dicit er-
go primo sic. Aquila est talis nature q̄ quādo grauatur senectute seu
quādo in visu oculorū debilitatur tunc ex instinctu nature cognoscit se
posse renouari. 7 sic querit fontem qui nunq̄ fluere cessat. que aquila re-
perit fonte incipit directe volare ad nubes versus speram ignis. 7 tūc
facit concussionē alarum suarū. 7 pene eius ex alarum concussionē incē-
duntur per radios solares. 7 oculi eius amittunt priorem caliginē. 7 il-
lis alis combustis cadit iterato ad fontem a quo volauit. 7 sic antique
penne eius decidunt ab ea 7 crescunt sibi noue Tunc ibi (Est autē
rostrum) Auctor subdit secundā naturam aquile dicēs. q̄ aquila habet
quādoq̄ rostruz nūmis incuruatū 7 obliquum. adeo q̄ nō potest come-
dere. 7 tunc ipsa accedit petram quandā durissimā. 7 rostrum suū pre-
nimio senio incuruatū percurit ad eandē petram mordendo 7 corrode-
do eam acsi cibum caperet. 7 sic curuitas rostri obliqui decidunt 7 minui-
tur. 7 tūc cibum capere potest. 7 sic iterū iuuenescit. Notandū circa
primū versum vbi dicit (Hic senium 7c.) q̄ aliqui dicunt aquilā esse
primā inter aues. quia pmo creata fuit. Alij dicunt eam esse primā non
hoc mō. sed q̄ nobilior est 7 altius volat alijs auibz

Est homo peccatis que sunt ab origine matris
s^c grauat⁹ s^c originalibz scz ene

Qualis adest aquila. que renouatur ita
talis auis iūuenescit

Theobaldus

transuolat iusticie calores
Nubes transcendit. solis incendia sentit
vanitatib⁹ respuēdo
Mundum cum pompis despiciendo suis
.i. mūdus a peccis babrizat⁹ baptismo scō
Sit nouus in cristo termersus gurgite sacro
.i. de celo manat mitis
De sursum viuus fons fluit ille pius
.i. peccatū .i. p⁹ fessionē
Os terit obliquum per verba precantia cristum
affirmat scz paul⁹
Qd cristus petra sit firmat apostolus ita
scz xps dulcis
Flam nouus est panis super omnia mella suauis
sc angeloz in ppetuū esca
Panis id est cristus sit sine fine cibus

Hic autor psequenter ponit allegoricum sensuz dicens. q^d per aquilam intelligit^r quilibet peccator. et sicut senectus est difformis et despecta. sic peccator despectus et difformis est in oculis dei. Et recte sicut senectus grauat aquilā. sic peccata aggrauiant hominis pscientiā. Vñ dicit Augustin⁹ Inter omnes anime tribulationes non est maior tribulatio q^{uam} pscientia Sic igit^r peccator est similis aquile inueterate. sed cū agit penitentiā renouatur vt aquila. Vñ dicit psalmista. Benedicat aia mea dñm zc. et sequitur. Et renouabit^r vt aquila iuuetus tua. Sic homo penitens per alas desiderij trāscendit nubes. Id est que sursum sunt (scz celestia) sapit et cogitat despiciendo mundū cum omnib⁹ suis pompis. Iuxta pñlium apostoli dicētis Que sursum sunt sapite. et nō que supra terram. Tunc sentit solis incendia. id grām ē misericordiā cristi qui est verus sol iusticie. et ille exurit quicqd in eo mali desiderā fuerit. et oculos caliginosos illuminat Et sicut aquila inueterata ab alto cadens in fontem cōtinue manantē se mergit. et ita se renouat. sic homo cadit de alto. i. de superbia. et mergit se in fontē lachrymar⁹ p penitentiā. Vñ dicit ysidorus Lachryme penitētis p baptismo reputant^r apud deum. et sic hōmersus in viuo lachrymar⁹ gurgite. que scz lachryme viuificant animā mortuā in peccatismersam tribus modis. hoc ē per tria q^{ui} ad penitentiā requirunt scz p cordis contritionē. oris pñliōnem. et opis satisfactionē. et sic fit renouatus in cristo Item nota. q^{uod} sicut aquila pcutiendo rostrum antiquū ad petram illud deponit. Sic etiā peccator pcutiendo ad petram qui est xps per humiles orōnes et deprecationes pñtendo peccata sua deponit os obliquū. i. peccatū. sic q^{uod} post hoc valeat capere cibum. i. grām dei Unde q^{uod} per petram lignificatur cristus ostendit Apłs dicens. Petra aut^{em} erat cristus. Sitergo

De naturis animalium

vetus hō per peccatū iam nouus effectus p penitentiā comedit panē
suauem ⁊ dulcem sup omnia mella. hoc est corpus xpi. ⁊ cristus ē cibus
sine morte. hoc est dicere q quicumq; hō digne vritur hoc pane. i. corpore
re dūico non morietur morte ppetua. Un̄ dicit in euangelio Ego sum
panis viuus q de celo descendit. si q; manducauerit ex hoc pane viuet
in eternū Item nota. q adhuc sunt aliq pprietates ipsi? aquilae. de qbz
autoz nō facit mentionē. quas tñ phs ponit in libro de aialibz. qz pī
ma est. q aquila ceteris volatilibz altius volat videns pisces in aquis
et lepores in siluis. Un̄ sicut aquila ceteris volatilibz altius volat. ita
sapientia est altior omni phia. Et sic xps etiā qui p aquilā significat in
celo habitat Un̄ Ego in altissimis habito ⁊ thron⁹ meus in columna
nubis. Et sicut aquila pisces videt in aquis. ⁊ lepores in siluis. sic xps
inspicit ⁊ cognoscit secreta cordiū. vñ Salomon Dō videt in facie. dō
aut̄ intuetur cor. Iō etiā Iohānes euangelista in spē aquile describit.
qz ipse pre ceteris secreta dei sciuit. qz dilectior pre alijs fuit deo Se
cunda natura aquile est. q ipsa pducit tñ tres pueros. q; facit inspi
cere radios solares. ⁊ qcumq; stabiliter nō inspererit illos. illum pñcit
ex nido tanq; non valentē. Sic etiā xps qui p aqlam significat hz tres
pueros. s. xpianos iudeos ⁊ gentiles. ⁊ qcumq; istoz nō intuetur. solis
iusticie radium stabiliter ⁊ diligēter. i. qcumq; nō habuerit firmā spem
in deū. seu non crediderit duodeci articulos fidei. illum eijcet ex regno
celoz eternalit p̄dennādo. Tercia natura aqle est. q cum pulli sui
creuerint ipsa volat sup eos ostendēdo eis modū volandī. ⁊ sic nititur
eos allicere ad volatum. Sic etiā quilibet hō qui p̄ceat alijs bonū dā
bit exemplū. vt trahat eos ad p̄simile faciendū. Item aquila dī ab
aquilos grece qd est acuties latine. qz acuit rostrū suū deponēdo cur
uitatē eius. vñ? Non quis est aquila volitās sublimis vlla

De serpente

Iamq; sener serpens nouus esse gaudet
hoc aial iuuenis desiderat
a cibis abstinet redio afficit
Atq; ieiunans macrum corpus perhorret
curis vetusta s' a carne
Pellis effeta tremit enacuata
s. absq; carne
Ossa cum nervis sola manent
i. artum petre
Querit angustum lapidisq; foramen
s' serpens exiens
Vix mouens se. veniensq; tandem
ex forame trāserpit priuat antiquā antiqua
Inde pertransit. spoliatq; carnem pelle vetusta

Theobaldus

^{fontes sitiens vndaz}
Quoslibet riuos repetens aquarum
^{remoueat venenū}

Ut sitim pellat euomit ante virus
^{in vndis s^e serpentē pauebis}

In aquis ergo minus hunc timebis absqz veneno
^{homine aliquē sinebitu videat}

Si virum quemqz sine veste spectet
^{remotius fugit}

Longius serpens vt ab igne recedit
^{s^e serpens s^e hoiem portat habitū}

Sed videns illum. qui fert amictum. surgit in illum
^{s^e serpentē superet insequitur valde s^e virū}

Quem vir vt vincat psequiturqz multum
^{vnies suū .i. de corpe scutū}

Colligens corpus. facit inde scutum
^{capitis custodiā occūbat}

Verticis vero tenet vsqz curam. ne moriatur

In hac tertia distinctione ostendit naturas serpentis. Et diuiditur in duas ptes. nam pmo ponit sensum hystoricū. secundo ponit sensum al legoricū. secūda ibi (Monte qui sacro) Dicit ergo pmo sic. qz serpens habet quorū naturas. Prima est qz quando serpens senescit pre nimio senio oculi eius caligant: Et qñ vult iuuenescere ieiunat quadraginta dieb. z sic intantū macerat qz pellis eius efficitur rugosa. z laxatur per macerationē. Post hoc querit artum foramē z ptransit illud. z sic pellis eius dissoluitur z manet in foramine. z sic iuuenescit Secūda natura serpentis est. qz cum patit magnā sitim ad repellendū eam vadit ad aquā. anteqz tamē intrat aquā euomit omne venenū quod habet in corpore. Tercia natura serpentis est. qz dum videt hominē nudum illum fugit omnino. sed dum videt hominē vestibz indutū illum aggreditur. z quantū potest illum nititur interficere. Quarta natura serpentis qz qñ percutitur vel qñ timet interfici. tunc plus custodit caput suū qz totū corpus Vñ p maiori defensione cōponit de toto corpore suo scutum Et in medio ponit caput suū. exponendo sic totū corpus vt tñ saluificet caput suū. quia qz diu caput suū manet illesum potest adhuc viuere. qz in capite eius consistit tota vita sua

H^{baptismo sancto renatus}
Monte qui sacro semel es innouatus
^{iterū delinqs}
Denuo si peccas tunc silicernus extas

De naturis animalium

^{sequutor} ^{serpētis} ^{senescis}
Ergo sis semp imitator anguis dum veterascis

^{modicus} ^{macerent} ^{membra}
Sit cibus parcus: vt minuantur artus

^{p qñ} ^{cōedis} ^{egenos} ^{cibabis}
Unde cum mandis. pauperes iuuabis

^{doleas} ^{de petris} ^{.i. deo} ^{lege} ^{illū psalmū}
Peniteas desle. domino quoq; dic miserere

^{notat} ^{montē} ^{antrū}
Signat hinc collem lapidisq; foramen
^{significat etiā} ^{lapis} ^{p qz} ^{s^c xpm}

Signat et xpm petra. namq; p ipsum
^{efficit mūdus ois hō accipit} ^{s^c eternā remio}

Fit nouus quisq; caput atq; vitam sine carentem
^{s^c xpi} ^{sanctā} ^{accedēdo} ^{ecclesiā}

Luius ad excelsum veniendo templum
^{vt intelligas} ^{.i. p dicationē}

Vt bibas sacrum beatumq; verbum
^{remoueas} ^{primo} ^{tenes} ^{in mente} ^{trā odiū vel rācorē}

Euomas primum quod habes in corde venenum
^{menti} ^{rācores} ^{plus serpēte} ^{nocētes}

Lordi sunt ire magis angue nociue
^{sicut} ^{inuidiā} ^{generātes}

Et velut matres odium creantes
^{menti} ^{lites} ^{.i. odia}

Lordi sunt rixe non bone amice inuidieq;
^{in mēte} ^{.i. errorib; elatis}

Corde conceptis furis superbis
^{.i. p pares tuos} ^{supiores} ^{spernis}

Et coequales superosq; contemnis
^{repleta} ^{p sciētie}

Plena sunt istis alijsq; multis corda venenis
^{in corde} ^{dolus} ^{auaricia}

Corde manet fraus et cupiditas vbiq;
^{s^c petis} ^{mūdus} ^{s^c hō}

His quidem purus quasi veste nudus
^{dyabolos} ^{figura} ^{repeller}

Demonēs anguis tipicus fugabit
^{obscuras} ^{pellit} ^{caligines} ^{circuit}

Noctis vt cecae reprimat tenebras orbita solis

Theobaldus

sustinebis tēptationes

Sed tamen magnas patiere pugnas

donec in hora mortis

Usq; dum viues. in agone vinces

sequere

capitis defensor

Unde serpentem imitare prudens verticis autor

desideras

sine termino

Vis nouam vitam sine fine dignam

omni tpe purā psciām

tenendū

Semper illesum caput est habendum

significo

Hocq; caput dico. quod habes in principe cristo

Hic autor ponit allegoricū sensum de natura serpētis sic dicens. q; per serpentē designatur peccator. qui dum desiderat innouari debet ad modū serpentis ieiunare quadraginta dieb; corpus suū sic castigando debet etiā quādo reficit corpus suū eē memor pauper. Deū debet querere petram. i. xpm vel sacerdotē eius vicarium qui tenet locum xpi. cui piteatur omnia peccata sua. Sic ergo transit p artum foramen lapidis quādo penitentiā in cordis cōtritione agit. atq; erubescentiā in peccatorū p̄fessione sustinet. ⁊ strictā viam in opis satisfactiōe tenet. Et iste serpens relinquit pellem antiquā. s. prauam vitam. sicut nouus in xpo et post hanc vitam acquirit vitam eternā Un dñs in euangelio. Arta est via que ducit ad vitam: ⁊ pauci pambulant eam. Item Apostolus Arta est via que ducit nos sursum. plana vero ⁊ spaciōsa que ducit ad infernū Item sicut serpens euomit vīrus siue venenū quādo vult biberere aquā. sic hō qui vult ire ad audiendū missam vel p̄buz dei. per qd sitis. i. virtutū ignorātia depellitur. debet p̄us euomere cordis venenū quod magnū est impedimentū. sicut est ira que generat odiū sicut mater filium. vñ Ecce Ira odium generat. ⁊ iō ira est mater odij. qā si cut mater educat filium. sic ⁊ ira fouet ⁊ innouat odium Est em odiū ira inueterata. Et ira est ebullitio sanguinis circa cor. fm phm. Sed fm Ildozū ira est impetus animi recte discretiōis impediēs iudiciū. Vel aliter fm alios Ira est vehemēs passio cum appetitu vindicte Sic etiā ritas supbiām ⁊ alia hmoi peccata vocat hic autor venena. sicut em corpus veneno intorica. sic anima peccatis inuoluta eterna morte damna. Nota q; in pposito non debet intelligi deū autoris de omni ira. sed tūmodo de ira p viciū. Un nota q; duplex est ira. scz ira p viciū ⁊ ira p zelum. Ira p viciū est qñ quis irascit intendēs dare vīdīctam rōne vel iudicio rōnis non p̄discernēte. Sed ira p zelum est qñ quis irascitur vel iratam faciem p̄tēdit iudicio rōnis p̄discernēte. Et de tali ira dz in psalterio Irascimini ⁊ nolite peccare. Item sicut serpens fugit nudum hominē. ⁊ vestitum nititur ledere. ita p̄mus homo in paradiso cum fuerit nudus omni malo dyabol⁹ eum timuit.

De naturis animalium

Et postq̃ p̃ malam suggestionem deceptus fuit accessit eū z momor
dit ip̃m p̃ peccatū. Sic diabolus antiqu⁹ serpens hominē nudū a pecc
catis z emūdatū a virtutib⁹ fugit. et vestitū peccatis ledit inq̃rū p̃t mor
te eterna. Nā p̃pterea d̃t auctor sicut radij solares fugant vmbrositatez
noctis. simili modo hō mūdus a peccatis fugat a se demonē. attamen
oportet ip̃m adhuc habere pugnas z diuersas tribulationes per totam
vitam suā. tanq̃ homo certans in agone. Unde iob. Militia est vita
hominis super terram. Et alibi. Qui legitime certauerit coronabit̃.

Item serpens totū corpus suū exponit leſioni vt caput obrineat illi
lesum ad finem memoriat. Simili mō debet z vtiq̃ tenet vnusquisq̃
christianus totam vitā temporalem exponere pro capite. id est p̃ chri
sto. Unde christus est omnium christianorū caput. z christiani econtra
sunt membra ipsius. Si ergo aliquis vellet impugnare fidem christi
anā. hō christianus deberet exponere totū corpus pro ea. z potius
mori q̃ christū denegare. Multi em̃ sanctorum mortui sunt pro fide
christiana. sed eternā receperūt retributōem. Nota q̃ adhuc s̃t alie
nature serpentis. q̃s p̃hs in libris de aīalib⁹ recitat. Quarū vna est q̃
serpens habet linguā diuisam ad modū duorū digitorū. Quō sic exponi
tur allegorice. Aliqui sunt homines duas linguas habentes. qui scz in
p̃sentia aliquorū loquunt̃ bona: z in absentia eorū dē de ipsis loquūt̃
mala detractorie. z isti bilingues veluti serpentes vitandi z fugiendi
sunt. nec in aliquo credendi. Item alia natura serpentis est. scz q̃ qñ
aliquis dormit in campo aperto ore. tūc serpens intrat os illius. Qu
lus ratio est. quia serpens frigide est nature: z anhelitus hominis est
calidus. ergo q̃tum potest nititur appropinquare anhelitui hominis
z sic os aptum inueniens ipsum intrat: Sic homines aliqui quando
audiunt aliquem predīcantem aut docentem. in verbis ipsius euz ca
piunt reprehendendo verba sua

De formica

Et modū viuēdi dat
Templum nobis prebet formica laborio
dum p̃suetū gerit

Quando suo solitum portat in ore cibum
gestis denotat

Inq̃ suis factis res monstrat spirituales

s̃ res diligit (deo

Quas (quia iudeus non amat). inde reus

Ut valeat buume fieri secura furure

s̃ est

s̃ formica

Dum calor in terra non requiescit. ea

Theobaldus

Nosq; labremus fratres . dum tempus habemus
tuti

Securi fieri tempore iudicij

scz formica .i. colligit iuenit respuit

Hec frumenta legit. si comperit ordea spernit

s^e hō pgrega antiquā

Tuq; nouam legem collige non veterem

.i. madidis

Sed ne de pluuijs aspersum germinet. vdis

s^e granū putrefiat comedere s^e granū

Aut id ne pereat esse quod nequeat

colligit

diuidit

Granum (quod legit) prudens formica bipertit

Hoc est. q; binas lex habet vna vias

scz lex pariter tribuit

Que terrena sonat simul z celestia donat

scz lex celestis scz lex terrena nutrit

Nunc mentem pascit. et modo corp⁹ alit

Nos vt lex repleat famis formido recedat

Tempore iudicij. quod simile est hyemi

In hac q̄rta distinctōe autor determinat de natura formice. Et dī
uiditur ista pars in tres. fm q; tres ponit naturas formice. Scda ibi
(Hec frumenta legit) Tercia ibi (Sed ne de pluuijs) Prima ps di
uidit adhuc in duas: Nā pmo ponit historiā. z scdo allegoriz. Scda
ibi (Nosq; laborem?) Et dī pmo q; formica dat nobis exempluz
laborandi in eo q; portat cibū suū in ore ei⁹ in estate assidue laborādo
vt in hyeme sit securo. In suis aut gestis mōstrat res spūales. q̄s res
q; sequit saluabit. z q; iude⁹ ipsas nō sequit nec amat: reus est etne dā
natōis. Tūc ibi (Nos laborem?) Autor ponit allegoriz de ista pma
natura formice. dicens quō formica p suas naturas dat nobis exēplū
viuendi prudenter. z quō suis factis res ostendit spūales Unde dele
mus formicā sequi. sicut eim ipsa tpe estiuāli laborare nō cessat. sed gra
na colligit vt in hyeme securo sit. aut etiā ne fame pereat. dū scz labo
rare non p̄t. Sic p̄simili mō hō debet laborare in tpe gratie. hoc est in
p̄senti vita benefaciendo. vt in hyeme. scz post mortē q̄n instat temp⁹
iudicij finalis nō pereat fame. hoc est nō damnet. Et sapiens Etque
quo piger dormis. surge de sinino. z vade ad formicā z disce sapienti
am. q; parat in estate escā. z pgregat in melle cibū. quē comedit in hye

De naturis animalium

me. Sic ergo tu homo non debes cessare ab opere bono dum vivis. si enim neglexeris adest tibi hyems. in qua non potest operari. et fieri tibi sicut virginibus fatuis. que oleum secum sumere neglexerunt. a prudentibus vero rogantes oleum que eis negauerunt. Similiter etiam sicut diuiti (qui in hac vita induebat purpura et epulabatur splendide. sed neglexit tunc facere nunc autem in inferno sepultus) gutta aque negat sibi. Item dicit Salomon. Qui ociatur in estate. mendicabit in hyeme. hoc est in nouissimo die iudicii. et non dabitur ei. Nota quod autor intendit hic nos ducere ad opera virtuosa dum vivimus. Unde per estatem intelligit vitam. et per hyemem intelligit mortem. Dicit enim Gregorius in quadam omelia super illo euangelio: Simile est regnum celorum decem virginibus. Nos ergo fratres charissimi solliciti ista cogitemus. ne nobis in vacuum tempus fiat. et queramus tunc vivere quando pellimur de corpore exire. Vt tunc totum quid veritas dicat. Orate ne fuga vestra fiat in hyeme et sabbato per legis mandata. quoniam in sabbato ambulare non licet. hyems etiam ad ambulandum est impedimentum. quia gressus ambulantium asperitas frigoris stringit. ait ergo. Orate ne fiat fuga vestra in hyeme et. ac si aperte dicat. videte ne tunc queratis peccata vestra fugere: quando non licet ambulare. hoc est in iuventute detemus fugere peccata quia tunc tempus debitum est. Illa igitur hora nostri exitus valde est metuenda. ista redemptionis nostri ammonitio ante oculos nostros mentales semper ponenda est. qua ait. Vigilate itaque quia nescitis diem neque horam qua dominus vestester venturus sit. Tunc ibi (Nec frumentum legit) Hec est secunda pars in qua autor ponit secundam naturam formice. Et dividitur ista pars in duas. Nam primo ponit historiam. secundo allegoriam subiungit. secunda ibi (Tuque novam legem) et legantur partes simul. Et dicit autor sic. Secunda natura formice talis est: dum formica ad messem tendit colligendo grana in foramen suum: spernit grana ordeacea. quia aspera sunt nec nature sue convenientia. Grana vero triticea colligit. que sua via sunt. Sic homo diligere debet sacra verba que anime sue profunt. Sicut enim granum in terra seminatur. ita verbum sacrum et euangelium in cordibus fidelium seminetur. et debet homo fugere grana ordeacea. hoc est mala opera. que sibi nocent. Unde merito per grana intelligit sacra scriptura: per cauernam vero memoria et mens hominis. in qua granum. id est sacra scriptura observatur. Item sic homo reprobare debet malum eligendo bonum. ut antiquam legem quae iudei seruant spernant. legem autem novam seruet: eandem vitam et opere sequendo. Nota quod lex antiqua erat figura noue legis. et lex noua est figurata. Veniente ergo figurato: cessat figura figurati. Item si figura alicuius rei est bona et seruatur. tunc multo magis debet seruari figuratum. Unde paulus secundum ad corinthios tertio capitulo dicit sic. Littera occidit. spiritus autem viuificat. ubi per litteram intelligit antiqua lex siue antiquum testamentum et per spiritum noua lex intelligit siue nouum testamentum. Tunc ibi (Sed ne de pluuiis) Nec est tertia pars in qua ponit tertia natura formice. Et

Theobaldus

diuidit in duas pres: Nā pmo ponit historiā. z scdo ponit allegoriam.
 Scda ps ibi (Hoc est q binas) z legant pres simul. z est sūia talis. q
 tertia natura formice est: postq spreuerit grana aspera z colligerit gra
 na suauia in suū antrū. tūc vniūqđq granor diuidit in duas pres ad
 finē ne grana collecta ex madefactōe pullulēt vel putrefiant. Sic pñt
 mō vna lex. scz noua diuidit in duas pres. Vna est diligere xpm. z al
 la pascit aiām. Alia via (q sonat terrena) est diligere pñmū. Si q no
 ua lex hoc mō nō diuideret. tūc xpm diligere mō pñmū. vl ecōtra
 Nota q ille text (Que frena sonat) adhuc alit pōt exponi. scz vna lex
 pñnet duas pres vel vias. Tūz em docet q ad terrena pñnent. tūm q
 ad celestia. vt possis dinoscere q sit hui⁹ mūdi gloria. z q celestis. z hac
 pñsideratōe vni⁹ z etiā alteri⁹ sic ambules in hac vita vt nō amittas
 eternā Itē nota q adhuc est alia natura formice. quā autor hic nō
 ponit. scz q recta via solet incedere ad messē. Sic qliter xpian⁹ etiā
 dz incedere ad pñtutes: ne interdū declinet ad vnā pñē. scz ad defectuz
 nec ad aliā. scz ad abūdātiā. sed directe pcedat. Item nota q a foros
 grece qđ est ferre latine. z mica ce. dz formica. qñ ferens micas annone
 Elē dz a fora as are. z mica ce. qz micas farris vorat z terebrat ne ger
 minet. Inde hoc formicetū tī. i. locus formicaz. z formici⁹ a um. z for
 micarius a um. i. ad formicas pertinēs

De vulpe

Plena dolis multis vocatur subdola vulpes
s^e vulpē fraudib⁹ vocat fraudulēta
 Hanc fugat agricola. nam capit altitia
dū .i. vulpes deficiūt practica
 Sin habet illa famen. quia desunt inuenit artem
arte capere
 Qua sibi cantantes prendere possit aues
aratā pñsternit
 In terram scissam se tendit liramq sup in am
s^e vulpes anbelitū
 Et quasi sit mortua fla mina nulla trahit

Coruix aut alter coruus putat esse cadauer
inuadit interficiē
 Insi det vt comedat morsibus excoziat
vulpes cito capit
 Illa leuis surgit subitoq volatile sumit
dat pñmedēdo mortē
 Dentibus. z tristem reddit eden: do necem

De naturis animalium

In hac quinta distinctione determinat de quinto animali quod dicitur vulpes. Et diuidit ista pars in duas. nam primo ponit naturas vulpis. Secundo ponit allegoriam eiusdem. scda ibi (Unde tener duplam) Prima adhuc in duas. na primo ponit intentum. scdo exequitur ibi (Sicut habet illa famem) Dicit ergo primo sic quod vulpes est animal fraudulentum quod agricola odit. quod capit altitia. et sipatit esurienti (eo quod sibi desunt altitia) per naturam inuenit artem et dolus. qua arte valeat apprehendere aues. quod vadit ad locum ubi aues solent congregari propter cadauera. et extendit se iacendo supra dorsum veluti mortua non trahendo anhelitus. Corvus autem vel coruus videns ipsam sic iacere. estimat ipsam esse mortuam. et accedens ad eam nititur vulpem comedere. vulpes pro precipiens approximationem corui cito surgit et capit ipsum. Nota quod adhuc sunt alie nature vulpis. Prima est quod vulpes gallis et gallinis est maxime inimica. solet enim (quoniam eis adest audiens eos cantantes) drapere per collum. Item alia est natura eius quod raro currit in via. sed secus viam. Item alia est natura eius. quod quoniam non potest canem effugere seu euadere. tunc cadit ante eum et incipit cum eo ludere ac si esset canis. et si canis ludere non velit sed eam capere seu mordere. tunc vulpes regit collum suum cum cauda sua. et cum tunc canis putat eam capere per guttur capit eam per caudam eius. nihil retinens nisi crines caude. et sic vulpes effugit et euadit. Alia natura vulpis est. quoniam cadit in precipitium aliquod ex quo non existimat se posse euadere. mordendo aperit pedem. et sic cum quod derinet aperito tribus pedibus tamen recedit et euadit. Ista autem ultima natura seu astucia vulpis ad bonam scitorem interpretatur. et accipitur sic videlicet ut in euangelio dicitur. Si manus tua vel pes tuus scandalizat te. proijce a te. melius est enim vna manu vel vno pede intrare in regnum celorum. quam duobus pedibus vel manibus ire in gehennam. In alijs autem dolis istius animalis fecit nobis varia et diuersa deceptio hominum perfidiorum. et etiam diaboli

Uad tenet duplam (quam prodest nosse) figuram
diabolo equis filis hoibus

Est zabulo similis. par est aliquando viris

scilicet eternaliter scilicet diabolus

Mortuus est vere. qui mortem fecit habere

scilicet homines fingit agat

Hos. et dissimulat quod mala non faciat

scilicet homines vorat corpus scilicet homo vanus

Luius edit carnem. qui rem fecit omnis inanem

crimen per

Hoc est peccatum quodlibet atque malum

scilicet hominem deuorat quoniam inferna

Quem tunc deglutit. cum secum ad tartara ducit

Theobaldus

diabol⁹ laqueis vulpi
Demon ab insidijs vulpecule similis
fraude hoies
Et cum fraude viri sunt vulpis nomine digni

Quales hoc omnes tempore sunt homines
loquētes s^c pba fraudes

Fantes ore bona. sed c mala orde gerunt

ille rex s^c filijs vulpi s^c tribu regibz

Herodesq; fuit. qui xpm querere iussit
fingens occidere

Credere se simulans. perdere dissimulans

Nic autor ponit allegoriā de vulpe. Et diuidit in duas ptes fm
q; autor ppat naturā vulpis diabolo pmo mō. Secdo mō ppat ipsam
fraudētis viris. ibi (Et cū fraude) Legant tñ ptes simul. z dī q; vul
pes hz duplicē figurā. h est duplicē allegoriā. quā pficiū est cognouit
se. est tñ vulpes aliqñ filijs diabolo. z aliqñ viris fraudulentis Tūc
ibi (Hortu⁹ est vere) ppat autor pmo vulpē diabolo dicens. q; dia
bolus (q; induxit nobis mortē dū pmi parētes ex eius suggestōe trās
gressi sunt mādatū dñi. in hoc q; pmederūt de ligno vetito) mortuus
est. scz dū dñs noster ih̄s xps in ligno crucis moriebat. z sic mortu⁹ est
ille qui fecit nos mortē habere. scz per casum ade. z iste diabol⁹ adhuc
dissimulat q; nos nō temptat. vñ recte sicut vulpes fingens se mortuaz
preponit auibz carnē suā decipiēdo eas. Sic diabol⁹ pponēs hoibus
longā vitā. delectatōes mūdi z peccatorz. z fortitudinē corpis. q̄s hō
sperans se adimplere. fraudulent diabolus rapit ipm ad infernum.

Tūc ponit scd am ppatōem vulpis ad hoies fraudulentos. ibi (Et cū
fraude viri) dices q; hoies fraudulentī sunt digni pparari vulpi. q̄les
hoies cōter nūc sunt. Dicūt em ore bona. sed in absentia hois nō dī
cūt nisi mala z scandalosa. Subdit q; herodes fuit vnus de istis q; si
mulāt. qz dissimulat se xpm velle adorare. cui⁹ tñ oppositū diu in corde
habuit. nā tribz magis venientibz iu hierusalem dixit ad eos. Itē dili
genter inq̄retes de puero. z cū reuersi fueritis renūciate mihi. vt z ego
veniens adorē eū. Itē autor rephendit viriū detractōis. Vñ detrac
tio fm beatū Augustinū est quicqd mali retro dī de p̄mo sine inten
tiōe emendatōis vel cuitandi viriū. z hoc vt q̄busdā videtur aliqñ ex
ociositatis virio nascit. aliqñ vero ex veneno inuidie. q̄nc etiam ex tu
more supbie Vñ nota q; detractio valde cuitāda est. qz est filia supbie
sicut em ex eleuatōe vñ⁹ gr̄is statere ponit depressio alteri⁹. z sicut ex
impetu venti fit discoopio dom⁹. sic etiā supb detrahīt alteri ne eque
tur sibi. Vñ Jacobi. iij. Humiliamini in p̄spectu dei z exaltabit vos
Nolite alterutrū detrahēre fratres. Itē detractio est soror inuidie. sū
cut em hō multū videns vel a longe videns detrahīt q̄ritati rei mino

De naturis animalium

rem iudicādo. vel baculū in aqua fractū opinādo. sic inuid⁹ vidēs ho
nū alteri⁹ detrahāt sibi. Et xps de iudeis ait. Pro eo vt me diligēt
detrahebāt mihi. Itē detractio est ancilla ire. sicut vn⁹ canis iratus
mordet aliū. Et nūeri. xij. qre nō cūnuistis detrahēre seruo meo moy
si. dixit dñs ad aaron ⁊ mariā iratos ꝑtra moysen. Itē detractio ē do
mestica auaritie. sicut mercator detrahīt alteri⁹ mercib⁹ cupiditate vē
dendi. Itē detractio est aduocata accidiē. sicut piger ad discendū de
trahīt doctori vel doctrine zē. Nota. ꝑ vocabulis. q a doleo es ere
dī dolus li. qd est equocū. vn⁹. Est dol⁹ equocū. dol⁹ est prudētia vl
fraus. Et dol⁹ dī: a deludo is ere. Inde dolosus a um. i. fraudulentus
Dol⁹ autē ꝑponit ⁊ dī subdol⁹. i. latē dolosus. qsi sub⁹ hñs dolum.
Itē vulpes pis est qdā aīal fraudulentū volubile pedib⁹. raro rectis
itinerib⁹ pcedēs. ⁊ dī a ꝑbo voluo is ere. ⁊ pes pedis. In vulpecula le
diminutiū. Itē creos grece est caro latine. In corū rj. i. materia vn⁹ fi
unt calcij ⁊ ocree. In decorio as arc. ⁊ excozio as arc. i. corū alicui au
ferre vel deponere. vn⁹ Excoziare corē totus mūdus neqē vnā. Itē
cadauer dī ꝑ etimologā sillabale qsi caro dara vermi⁹: Itē zabul⁹
a um. i. diabol⁹. Itē ab isto aduerbio simul venit simulo as arc. i. false
ingere. ⁊ ꝑꝑrie fingere se scire qd nescit. vel esse qd nō est. In ꝑ ꝑꝑonem
dī dissilare. i. fingere se nescire qd scit. vel nō esse qd est

De Lerno

Chaīal ^{ꝑꝑrietates .i. duos mīsticos sensus}
c ^{a naturalī ꝑbo .i. de ceruo} Eruius habere duas naturas siue figuras
Dicitur a ꝑꝑisio qui docet inde logo
p qz ^{magnos} extrahit serpentes
Nam suis grandes cum naribus attrahit angues
.i. antris ^{ex cauernis rupis}
De caueis terre. de lateribus ⁊ petre
s⁹ ꝑꝑetes ^{forti} calefcere
Quos vocat: ac tetro moy feruescente veneno
festinat ^{humidas}
Estuat ad liquidas currere fontis aquas
s⁹ aq̄s ^{valde} s⁹ aq̄s ^{venena} supat
Quas cum forte bibit. his plenus toxica vincit
nouū ^{deponit}
Se inuenemq; facit cornua quando iacit
s⁹ hoies ^{antiq; diaboli} dolo decepti
Hos quoq; cum ꝑisci serpentis fraude reuicti
petri originale recipim⁹ ꝑburimur ^{feruore luxurie. ire zē.}
Virus contrahimus: vrinur ⁊ facibus

Theobaldus

s^c fraudis diaboli parit inuidiā rancorē
Hec tibi luxuriam profert odiumq; vel iram
nimis magnā cupiditatē

Aut etiam nimiam cordis auaritiā
vīuentē s^c nos xpīani

Ad fontem viuū debemus currere christum

s^c xps a pctis lauat pmissa pctā remittit
Qui cum nos mundat. sumpta venena fugat
s^c nos xpīani pctis deletis mūdi sancti

Qui sumus his demptis iuuenes factiq; beati

s^c pctā s^c hoies

Que quasi cornua sunt cum miseros faciunt

pōdera illa aīalia ī capite gerūt

Cornua sunt onera. que cerui vertice portant

.i. nō scādalo s^c cornua s^c ceruis

Sed non dedecori deinde videntur eis

In hac sexta distinctōe ponit auctor naturas cerui. Et diuidit in duas pres^m q^d duēst^r nature cerui. scda ps ibi (Et fluuios tranant) Prima ps adhuc in duas. Nā pmo ponit hystoriā. z scdo allegoriz secūda ibi (Nos quoq; cū pīsci) Et dicit pmo sic. q^d prima natura cerui talis est. q^d ceruus qrit antrū alicui⁹ serpentis: serpes autē later z abscondit se in cauernis terre vel in foraminib; petre. z hoc ppter hyemīs frigus: qz frigidissime nature est. z ppter ceruū quē fugit tanq; validū inimicū. ceruus ergo antq inuento vadit ad aquā: z tantū sumit de aqua q̄tum potest. z tūc rediens emittit aquā bibitā in antrū serpentis. serpens intendens exire antrū. ceruus attrahit ipsum p nares z deuorat eum. cuius veneno pcepto emittit eū. prius tñ sitire incipit vltra modū. z ergo tūc desiderat aquas. ad quas veniens iterum replet se. z post euomit aquā simul cū veneno. et tūc etiā deponit cornua eius grandia z grauia. et tali mō renouat seruius z iuuenescit. Tūc ibi (Nos quoq; cū pīsci) auctor ponit allegoriam prime nature cerui: dicens autē sic. q^d sicut ceruus sitit veneno serpentis. quo percepto currit ad fontes z se renouat sicut dictū est. sic hō deceptus fraude serpētis antiqui. i. diaboli. tūc homo ptra illud venenū: hoc est peccatū. scz luxuriā vel iram que generat odiū: aut auariciā. vel aliud peccatū mortale. more cerui debet currere ad xpm fontem viuū: qui sua gratia indiciente est viuus fons. z agere debet verā penitentiā. z euomere in pfessioe peccata ptracta. que cornib; sunt similia: qm miseros peccatores mole. i. pondere peccatoz premit Tūc sequeuter ibi (Cornua sunt onera) auctor subdit. q^d sicut cornua sunt onera seruoꝝ. sic etiā nam peccata sunt onera miseroꝝ. sed est in hoc dissimilitudo: qz cerui non portant cornua in dedecus aut scandalū. sic peccatoꝝ sua peccata

De naturis animalium

Item p cornua cerui intelligere possum⁹ bonum opus. quia sicut ceruus defendit se p ea. ita hō debet se defendere a dyabolo p bona opera. Preterea p cornua intelligi p^r cuiuslibet hoīs superbia. q^z sicut cornua nullum ei inferunt honore. sed onus multum nocuum. sic superbia nihil boni vel honoris infert hoī. sed mortem eternam

E riuos trāsnatāt siml^r p^rtranseūt
fluuios tranant pariter. terramq^z peragrāt
remotiū^r tendūt nutritiū^r inuestigāt
Longius et pergunt pascua quādo querunt
gerunt eleuatū trāsnatātes in ordine

Portant suspensum gradientes ordine mentum

s^c ceruus s^c cerui culis inclināt⁹

Alter in alterius clunibus impositus

seruant ordinē in gregatiōe s^c cerui

Hunc retinent vsuū si sint in ordine centum

s^c ceruus aīcedit fatigat⁹ retroz suz vadit

Sed qui precedit festus ad ima redit
tali mō reuertētes oēs seinuitē portātes

Sic se vertentes cuncti mutuoq^z ferentes

p nō z vnq^z tali mō p^rtranseūt

Huncq^z deficiunt. sicq^z viam peragunt

p talem modū portare onera

Per tales mores alienos ferre labores

cum dilectiōe ammonēt adiuuare instruit

Cum pietate monent. sicq^z viuare docent

preceptū .i. iesu xpi

Sic lex est cristi nostri complenda magistri

s^c bona opa agunt premiū inueniēt

Talia (qui faciunt) pascua reperient

Hec est secūda pars. in qua ponit secūda naturā cerui Et diuidit in duas ptes. nam pmo facit hoc. secūdo ponit allegoriam. secūda ibi (Per tales mores) Et dicit pmo sic. secūda natura cerui est. q^z dum cerui querūt pascua. tunc contingit eos aliquādo p aliquē fluxum nat^re. z in natatiōe talem obseruāt ordinē. q^z omnes ordinate pcedunt scz vnus post alium. etiā si centuz fuerint in ordine. vnusquisq^z ceruoz succedentiū inclināt caput suū sup culum cerui pcedentis. z cum ceru⁹ anterior festus fuerit tūc retrocedit. z reclinat caput suū sup culū cerui vltimi. z isto mō omnes cerui se vertūt z mutuo se portāt. z iter eoz p^rficiunt sic pcedendo. nec aliqui eoz deficiūt Tūc ibi (Per tales mores) Auroz ponit allegoriā dicte secūde nature dicēs sic. recte sicut ceruus fortis sublepat debilioz ceruū cornu suo. sic hoies fortiores subleuare debet debiliores. z diuites debet pauperibz in eoz necariis suble

Theobaldus

nire. ⁊ sic adimplenda est lex xpi. cuius legem ⁊ precepta qui adimple-
uerit ad celeste patriā pueniet. vbi vite sunt pascua **Uñ** dicit **Apl's** **Al**
ter alteri⁹ onera portate. ⁊ sic adimplebit⁹ legem xpi **Uñ** onus alteri⁹
portare nihil aliud est q̃ misericordiā habere circa proximū suum. scz in
firmos visitādo. nudos vestiēdo. esuriētes cibando. molestos solā-
do. oppressis ppatiēdo. caritatē amando. ⁊ sic de alijs. **Itē** alibi. **Que**
cunq; vultis vt vobis faciant hoies. hec eis facite **Item** ceruus dz
a ceros grece quod est cornu latine

De aranea

U quis parvus
Ermis aranea licet exiguus
multas telas texit p̃tinuus
Plurima fila neccit assiduus
s^c p̃mis istis artib⁹
Qui viuere solet his studiis
nectere artificiose
Texere que solet artificitus
s^c tela laquei
Sunt ea rethia musca tibi
volans dep̃bendaris in illa tela
Ut volitans capiaris ibi
suauis cibus s^c arance
Dulcis et utilis esca sibi
s^c arance tela fragilis
Huc placet illud opus tenue
s^c arance pdest debile
Sed sibi nil valet. nam fragile
.i. q̃libet ṽetus mouet .i. t̃ā huc t̃ā illuc
Quelibet aura trahit in patulum
frangit perit
Rumpitur et cadit in nihilum
imitat .i. araneas
Hos sequitur homo vermiculos
defraudādo aduersarios
Decipiēdo suos inimicos
s^c inimicos reddēs egenos
Quos comedit faciens miseros
littet valde
Et placet sibi inde nimium
dānificare
Quando nocere potest alium

De naturis animalium

1^o homo malum interdū

Ille tamen vicium quandoq; facit

p qñ decedit perit

Eum moritur quasi tela cadit

2^o telā in pñti vita terit

Quam modo dictus aranea facit

In hac septima distinctione auctor determinat de natura aranee. Et diuidit in duas ptes. nam pmo ponit hystoriā. secūdo ponit allegoriā scda ps ibi (Hos sequitur) Et dicit pmo sic. q aranea est talis nature q solet texere seu pficere telam artificialit̃ z multū studiosē ad capiendū muscas. z in fine tele abscondit se donec musca vel aliū vermicul⁹ voliter in telam. tūc ipsa festināter accurrens euiscerat eam. z corpus res linquit pendere vacuū in tela Tūc subdit auctor in lrā. q tela aranee est multū fragilis. z facillit̃ flatu ventī corrumpit̃ (Hos sequitur) Hic ponit allegoriā z dicit. q sicut aranea muscis insidias ponit. z de capiēdo capit z euiscerat. sic etiā sunt aliqui hoies in mundo veluti latrones seu vispilationes. qui hominib⁹ etiā insidias ponūt. quatenus de ceptiue eos occidāt. z ea que hñt rapiēdo corpus mortuū relinquunt Tūc auctor subdit in lrā. q tales multū gaudent de hoc q nocere pñt. sed tñ vita eoz est fragilis sicut tela aranee. z morietes in nihilū cadūt ad infernū descendēdo Potest etiā secūdo aliter exponi. per araneā em̃ intelligit̃ auarus. nam sicut aranea euiscerat muscas. sic auarus in acquirēdo pecuniā paupes euiscerat. z qñ ipso in mortē tradit

Item terciō exponit sic. aranea. i. dyabolus nobis tanq̃ muscis insidiatur semp ponendo in via hamos rheria z laqueos suos. vt possit nos capere p peccatū. z dum aliquē capit p pñsum peccati mortalis tūc eum euiscerat z priuat ipm omni grā. nisi p cōfessionē z penitentiā recuperet eam. z tela dyaboli est multū fragilis. q p pñā volūtate p penitentiā potest hō euadere eam. s. declinādo a malo z faciēdo bonum

Item adhuc est alia natura aranee que in lrā non p̃tinet. s. q aranea timet solē. z ideo plus in nocte solet texere q̃ in die. z si in die texit h facit in illa pte vbi sol non p̃t eam circūluminare. sed sub vmbra. Qd sic exponit. dyabol⁹ em̃ timet sēlē. i. sanctā ecclesiā vel hominē iustū et sc̃m. q soli p̃patur iustus. z nō est ausus hōi tali quicq̃ facere nisi p̃sentiat ei. z iō in nocte dyabol⁹ nititur texere. i. qñ hō iustus minus est in custodia Item nota q aranea hz pōdus veneni in dorso. z p̃pterea tñ met solē. q q̃cito ferioz solis eam tangeret. illud venenū liquefactū in multas ptes eam diuideret. Silr facit hō hñs maliciā in corde

De ceto

Est super omne pecus (qui viuūt in equore) cetus
i. sup oēs bestias terre in mari talis piscis
i. belua magna qñ supnatat

Monstrum grande satius. dum superextat aquis

Theobaldus

.i. videns s^c nauta cetum rupem estimat
Prospiciens illum. montem putat esse marinum

p^r vel in mari

Aur qⁱ in oceano insula sit medio

s^c cetus esuriē patit multoties magnā

Hic quoq³ quādo famem (quam fert sepissime grandē)

refocillare desiderat astutus fauces

Alleniare cupit. callidus os aperit

sicut rosaz

emittit

Unde velut florum sic flatus reddit odorum

quos pisces alliciat modicos

Ad se pisciculos vt trahat exiguos

s^c piscē s^c cōedit qⁱ capere s^c piscē

Exiguū tm̄. q^oniā deprehendere magnum

nō potest

ex faucib⁹ eijcit

Perfectumq³ nequit: sed nec ab ore premit

exiguos pisces

s^c in ore deuorat

s^c pisces

Paruos pisciculos claudit. deglutit et omnes

nō taliter

olim absorbuīt

s^c cetus illū pphetā

Non sic vt quondam sorbuīt ille ionam

fuerit turbatio

recedit appropinqt

Si sit tempestas cum vadit et venit estas

mare

p^rfundū cuertit

Et pelagus fundum turbidat omne suum

statim

sup^rmas

erigit ille piscis in aquas

Continuo summas se tollit cetus in vndas

anteriore pte mōtis

videre

non parū

Est promontorium cernere nō modicum

s^c pisci alligare p^rmotā p^rpiculo maris .i. nauē

Huc religare citam p^rte tempestate carinam

nauleri p^rperant

extra nauē exiliāt

Flaute festinant. vtq³ foris saliant

incendunt ardentē

puppis portat rogam

Accendunt vigilem (quem nauis portitat) ignem

apud illū ignē

cibaria

parent

Ut calese faciant. et comedenda coquant

cetus ignē p^rcipit

seipm recedēdo submergit

Ille focum sentit. tunc se fugiendo remergit

antea

.i. nauis destruit

Unde prius venit. sicq³ carina perit

De naturis animalium

Autor in hac octaua distinctione determinat de natura ceti. Et diuiditur in duas partes. Nam primo ponit historiam de natura eius. Secundo ponit allegoriam. secunda ibi (Uiribus est zabalus) Prima pars adhuc diuiditur in duas partes. fm q duas ponit ceti naturas. Secunda pars ibi (Sisit tempestas) Prima adhuc diuiditur in duas. Nam autor primo determinat de ceti magnitudine. et secundo de terminat de natura eius. Secunda pars ibi (Hic si quando famem)

Primo ego dicit sic. q cetus est magnum animal siue monstrum seu piscis magnus super omnia animalia maris. et est monstrum adeo grande. q quando apparet in superiori parte aut superficie aque. videtur intuentibus q sit magnus mons marinus vel insula in mari. Tunc ulterius dicitur ibi (Hic si quando famem) Ponit autor primam naturam ceti. et dicit sic. quando contingit q cetus habet famem magnam et vellet libenter comedere. tunc dilatat et aperit os suum et emittit anhelitum suum. qui dulcis est veluti florum odor. quem anhelitum dulcem parui pisces sentientes intrant os suum. et sic illos deglutendo famem repellit. et tantummodo paruos pisces permittit transire in os. et non magnos. quia illos non valeret sic digerere. Tunc autor subdit q cetus non sorbet paruos pisces illo modo quo quondam sorbuit Jonam prophetam. quia illum ad litus iterum euomuit. hos autem pisciculos in ventre tenet. Tunc ibi (Si sit tempestas) Autor ponit secundam naturam ceti dicens sic. Quando tempestas magna est in mari. sic q procelle maris fundum e mouent et conturbant. et aura est valde calida. tunc cetus eleuat se de fundo ad aque summitatem seu superficiem: naute vero videntes cetum putant hoc esse promontorium. quare se illic applicant. et naues suas cupiunt ibidem alligare ne pereant in tali tempestate. et tunc cum volunt destruere ignem vt se calefaciant et cibaria coquant decipiuntur. quia cetus dum sentit caliditatem ignis se immergit et periclitant tunc naues. et ipse redijt ad locum suum scz ad fundum maris vnde prius venit

dyabolus

Uiribus est zabalus quasi cetus corpore magnus

ostendunt

Ut monstrant magni. quos fecit ille magi

omnium

variatur

i. hominum

Dentes cunctorum. qui mutat ubiqz virosum

s. dyabolus destruit

Esuritqz sitit. quousqz potest perimit

i. paruos in fide

i. blandimento

Et modicos fidei trahit in dulcedine verbi

i. stabiles in fide

s. dyabolus

Nam fide firmos non trahit ille viros

Theobaldus

ſ^e dyabolo .i. q̄cūq̄
In quo cofidit quisquis: et ſpem ſibi ponit
.i. ad infernū .i. capis illudis
Ad ſtiga (qui rapitur) q̄ male decipitur

Hec est secunda pars: in qua auctor ponit allegoriam de natura ceti. Et dicit sic, sicut cetus est magnus corpore, sic sabulus, i. dyabulus est magnus viribus, vt nigromantici affirmat, qui virtute diabolica per artem magicam magna et mirabilia facere videntur: ergo diaboli videtur esse montes in pelago, qz suas deceptions p vniuersum mundum diffundit. Et sicut cetus in mari dulcem flatum emittendo per os pisces paruos attrahit: sic diabolus per sue suggestionis dulcedinem (que est in promittendo longam vitam, et in concupiscentia carnali) attrahit sibi paruos pisces, hoc est homines paruos et modicos in fide et in bona operatione, non firmos in fide et in bono opere, vel si capiat tales non diutener eos, sed statim euomit, sicut nec cetus quodam tenuit ionam prophetam. Et sicut nauigantes interdum periclitantur imitando cetum, sic homines huius mundi in operibus eorum imitantes diabolum periclitantur, qm ipse immerget se, i. qm ex iussu diuino relinquetur in inferno, scz post diem iudicii, et tunc male decepti sunt, qui rapuntur ad flagellum id est ad gehennam ignis.

De syrene

telue marine cantaria
Ireneo sunt monstra maris resonantia miris

Vocibus et modulis cantus facientia multis

s^e sirenes tute multotiens
Ad quas non caute veniunt sepissime naute

Que faciunt sonitum nimia dulcedine vocum
i. periculū nauū

Et modo naufragium. modo dant mortale periculū

Flam (qui viderunt) has tales esse tulerunt

Ex umbilico sunt ut pulcherrima virgo

Quoq; facit monstrum. pisces sunt inde retro? sunt
ale aial .i. a gre posteriori
.i. hñs duplicē formā

Est bonocentaurus eadem natura biformis

De naturis animalium

rale aīal .i. ab vna pte est hō

In quibus est asinus humano corpore mixtus

In hac nona distinctione autor ponit duorum animalium naturas scz sirenis z honocentauri: allegorias eorundem subiungendo. Et diuiditur in duas partes. In quarum prima ponit naturas eorundem z in secunda allegorias. secunda pars ibi (q̃ plures homines) Prima adhuc in duas. Nam pmo ponit naturam sirenis: z secūdo ponit naturā honocentauri. Secūda pars ibi (Est honocentaurus) Dicit ergo. sirenes sunt monstra in mari formantia cantus dulces. ad q̃s ppter dulcedinem cantus naute appropinquāt. et ex hoc vel naufragium incidūt vel mortis periculum: sicut illi narrant qui aliquotiens a periculo tali fugierūt. Autor dicit etiam que sit forma z dispositio earum. quia ex vmbilico sursum. scilz in superiori parte corporis sui habent speciem pulchre virginis. sed ab vmbilico inferius. scz in inferiori parte corporis habent speciem volucris vel piscis. quare vocant monstra. Tunc ibi (Est honocentaurus zc) Ubi dicit q̃ honocentaurus est monstrum marinum habens biformenti corporis dispositiones sicut siren. quia superius dispositus est sicut homo. z inferius dispositus est sicut asinus

.i. multi

.i. i moribz

Quam plures homines sic sunt in more biformentes

Unum dicentes aliud tibi mor facientes

.i. ab extra loquuntur

.i. ab intra

Qui foris vt fantur. non intus sic operantur

sicuti

e^e hoīes

s^e sunt

Utpote sunt multi. qui de virtute locuti

Elunibus indulgent. his o q̃ publica fulgent

Hic autor ponit allegoriā vtrorūq̃ monstrorum dicens sic. Sicut predicta monstra sunt biformia in corpore. z p ea decipiūtur naute. sic multi sunt homines bilingues qui vnū dicūt aliud faciūt. neq̃ sic operantur sicut loquūtur. Sic etiam sunt aliq̃ predicatorotes z alij homines docentes z precipientes facere bona z virtuosa opa. ipsi vero faciunt mala z criminosa: z tales dicūtur ypocrite. ab ypos qd̃ est supra z crisis aurū. quasi forinseci apparentes vt aurū z veluti homines ratione vtentes. sed intrinseci sunt siles testijs rōe carentibz. Item p̃t biteri alia allegoria extra litteram videlicet. q̃ per syrenes intelligatur diabolus. z per nautas intelligatur homo. et hoc recte: quia tūc sicut sirenes per cantus dulcedinē nautas sibi attrahunt z periclitari faciūt. sic etiam diabolus dulciā promittit z inducit: quibus periclitari facit hominem in eternam damnatiōem.

Theobaldus

De Elephante

Ozpoze tam grandes apud indos sunt elephātes
magnos illam patriā

Ut bene firmares montibus esse pares

parit vadūt

nutrimenta

Hi simul incedunt vt oues. dum pascua querunt

Auersi co iunt: dum sibi conueniunt

per vna vice

.i. p. tā longa tpa

Atq; semel pariu nt. q̄uis tot tempora viuunt

.i. p. tricentos annos

pariūt

Hoc est trecentum. nec faciunt genitum

.i. et

.i. p. duos annos

portans

At vnum generans. et per duo tempora gestans

qñ

stat

Tum parit. in magna (ne cadat) extat aqua

s^c elephas

.i. flectit

Non habet vnde surgat: quia nunq; crura recuruat

.i. aliq cadit

tinet

Si qua forte ruit. hoc genitrix metuit

.i. quiescere

.i. dormire

Dum vult pausare vel somno se recreare

innitit stipite

.i. nō paruo

Incumbit trunco arboris haut modico

psiderat

diuidit

occultat

Quam notat atq; secat venator et obice celat

occulte s^c venator

qñ s^c elephas

Lamq; sedens spectat: dum requiem repetat

s^c elephas

turus

Ille (velut quondam) securus ad arboris vmbra

qñ

.i. dormit

cadēte cadit

Dum venit incumbit. cumq; ruente ruit

.i. pñs est

.i. postea

Sin homo non aderit gemit. ⁊ deniq; barrit

aduenit

desiderat

Tunc vnus accurrit: qui releuare cupit

.i. nō pñ

laborat

psolens

.i. sonitū facit

Sed nequit. ⁊ satagit: pplorans tunc quoq; barrit

De naturis animalium

^{s^celephātes} ^{accurrūt}
Multi vel magni tunc veniunt alij
^{p qñ nō pñt s^celephātes} ^{emittere barrē}
Cum nequeunt, omnes intendunt mittere voces
^{s^cvoces vadit festinās} ^{s^celephas}
Ad quas it subito paruulus ac minimus
^{s^cui elephātis} ^{astutia releuat s^celephantē}
Luius et est mirum prouisio subleuat illum
^{pparatas euadit}
Et sic predictas effugit insidias
^{.i. crinib⁹ elephātis} ^{.i. in domo fumigatio}
De q³ pilis huius si sit sub domate fumus
^{recedūt s^c aialia} ^{portāt}
Serpentes cedunt. queq³ venena ferunt

In hac decima distinctiōe ponit autor naturas elephantis. Et dicitur uidetur in duas ptes. nam primo ponit naturas elephantis. Secundo ponit eius allegorias. secunda pars ibi (Sic hō primus) Prima dicitur uidetur adhuc in duas fm q³ pncipaliter ponit duas naturas ei⁹ Prio dicit q³ elephātes sunt mēna aialia. adeo q³ si videres ea assereres illa eē montes pte nūtia corpis mēnitudine Elephan nāq³ grece dicitur mons latine Est igit^r p^rima natura elephātis talis. q³ congregari solent quere pascua velut oues. et sunt longeuē vite. non tamē nisi semel pariūt in tota vita sua. scz in trecentis annis. et cum femina conceperit fetum in vtero per duos annos gestat ipsum. dum vero tempus pariendi appropinquauerit. tunc genitrix ad magnam aquam vadit et ibidem parit. q³ a si super terram pareret puerum forsan caderet. et sic moreret^r pte angustia et dolore partus Secūda natura elephātis est. q³ quādo vult quiescere querit et eligit arborē fortem et magnā. ad quā se reclinās stādo quiescit. q³ nō potest crura flectere vt recumbat sup terrā. Istam arborem notat venator et incidit eam. p aliqua tñ parte dimittit eam nō incisam. et istam scissuram tegit et abscondit donec reueniat elephas ad quiescendū. quo veniēte et p^rueto more sup arborem reclināte simul cū arbore cadit in terram. si tunc venator nō statim adest capiens ipm incipit barrire. cui⁹ barritum alter elephas audiens mox accurrit nitens eum subleuare. qd cum nō potest cum eo barritū facit. et sic multi et mēni elephantēs accurrūt. et cum omnes non pñt eum subleuare incipiūt simul omēs barrire. et tūc accedit vnus puus elephas qui cum sua astutia subleuat eum. et sic subleuatus recedit qui p^rus cecidit cum arbore Mirum est tamē q³ magni elephātes nequeunt eum subleuare quem paruus elaphas subleuat. Tercia natura ipsius elephātis est. q³ vbis cunq³ sit fumus in aliqua domo de pilis elephantis. ille fumus effugit omnes serpētes et alia aialia venenosa de domo illa

Theobaldus

^{i. p̄phoplastus} ^{p̄mestione pomi} peccauit
Sic homo primus adam per lignum sic cecidit iam
^{s̄ hoīem illepheta} ^{subleuare nō valuit}

Quem moyses voluit tollere. non potuit
^{s̄ moysen vates} ^{nō pouerūt}

Post hunc prophete voluerunt. nec valuerunt
^{s̄ p̄phetaz.} ^{descēdit} ^{s̄ hoīem ihs xps}

Ipsorum precibus venit ad hunc dominus
^{s̄ dñs} ^{p̄uulus qz}

Qui cum sit parus quoniā dens est. homo factus
^{subleuauit} ^{s̄ hoīem p̄mestione culpabilē}

Sic releuauit eum in comedendo reum
^{s̄ xpi} ^{de p̄dicationibz}

Luius odor plenus de verbis scilicet eius
^{s̄ hoī lenigne} ^{s̄ hō saluus}

Sic cui rite venit ille beatus erit
^{peccatū periet} ^{s̄ xpm}

Omne quod est viciū fugiet de corde per ipsum
^{post h̄ mortis} ^{officiet}

Causa debinc leti nulla nocebit ei

Hic autor ponit allegoriam predictaz naturaz elephantis. Et po-
test ista pars diuidi in duas partes. fm q̄ due sunt allegorie corruen-
tes duabz naturis elephantis. sed breuitat̄ causa legunt̄ simul. Et est
sentētia talis. q̄ sicut elephas ad terram cadit per arborem signatā 2 a
venatore incisam. sic adam p̄mus homo p̄sum de ligno verito. i. p̄ cōe-
stione pomi cecidit in terram hoc est in mortē cum arbore. ad quā ve-
nator. i. dyabolus sua fraude instigando adam ad transgressionē man-
dati dei induxit. Moyses vero cum subleuare nō potuit. nec s̄līr alij. p̄-
phete. h̄j ergo simul inceperūt barrire. i. fundere suas deuotas orōnes
ad deum. 2 tandem ad preces eoz venit vnus parus elephas. i. xpus
iesus. parus. i. maxime humilis. 2 subleuauit istum hominē dum sua
morte in truci patibulo eum redemit. Item sicut per fumū de pulis
elephantis fugiūt serpentes 2 cetera aīalia venenosa. sic per odorē dul-
cis verbi dei de corde cuncta fugiūt vicia. nec villa leti. i. mortis causa
aduenit illi qui p̄bum dei rite audit 2 firmiter custodit. Iuxta p̄bum
euangelij. Beati qui audiunt p̄bum dei 2 custodiunt illud

De turture

Turtur autē vane diligere
Turtur inane nescit amare
^{p̄qz} soli sociata viro
Nam semel vni iuncta marito

De naturis animalium

^{s^c marito suo}
Semper adheret. cum simul ipso
^{s^c marito}
^{sociata volabit}

Noctē dieq; iuncta manebit
^{sine cōpari suo} ^{s^c ipsam}

Absq; marito nemo videbit
^{.i. priuata} ^{s^c marito}

Sed viduata si caret ipso
^{de cetero} ^{sodali}

Non tamen vltro nubit amico
^{quiescet}

Sola volabit. sola sedebit
^{s^c maritū suū}

Et quasi vltimū corde tenebit
^{.i. occultās se}

Operiensq; casta manebit

In hac vndecima distinctiōe autor ponit naturas turturis. Et dicitur uidetur in duas pres. nam pmo ponit naturas ipsi⁹. secūdo allegoriā ibi (Sic aīa extat) Prima adhuc in duas. fm q̄ due sunt nature turturis. secūda ibi (Sed viduata) Et dicit pmo. q̄ turtur nō solum habet amorē in maritū suū sed etiā ardorē. nam ipsa iuncta marito vni de cetero non separat ab eo q̄ diu vixerit. immo die noctuq; cum eo manet. Illa eadē natura p̄z etiā in istis p̄sib⁹. Turtur p̄petue primū sibi seruat amorē. Amissoq; parī nescit habere parē. Tūc ibi (Sed viduata) Autor ponit sedā in naturā turturis. q̄ est q̄ qū turtur puatur marito suo nunq; de cetero alteri p̄sociatur. neq; cum alijs auib⁹ ammo conuersatur. sed solitaria manet. neq; in viridi fronde ampli⁹ sedet. sed in arido trūco. datq; p̄ cantu gemitū. et mortuū maritū tanq; viuū semp in corde suo gerit. ⁊ sic semp castitatē seruat

^{est} ^{q̄libet xp̄iana}
Sic anima extat queq; fidelis
effecta .i. xp̄iana felix beata

Facta virili federe felix
^{p̄ q̄} ^{sp̄s} ^{ibesus}
Namq; maritus est sibi cristus
^{p̄ q̄} ^{s^c xp̄o} ^{implet}

Cum sua de se p̄toza replet
^{sancte} ^{s^c xp̄o}

Si bene viuit semper adheret
^{requirit sponsum}

Non alienum querit amicum

Theobaldus

^{i. q̄uis} Infernus accepit ^{s' xpm.}
Quamlibet orcus sumpserit illum
^{s' xpm} ^{vivere} ^{s' aia} in celo
Quem superesse credit in ethere
^{de celo} ^{venturū} ^{expectat} ^{s' xpm}
Inde futurum spectat eundem
^{i. omnes hoies}

Ut microcosmum iudicet omnem

Hic autor ponit allegoriam de naturis turturis dicens. Sicut turtur vni marito semel sociata semp adheret ei: sic quelibet anima fidelis semel copulata marito suo. s. cristo in baptismo. semp debet ei adherere bene viuendo die ac nocte. ita q̄ a cristo nunq̄ separet mortaliter peccando. Unde catholica ecclesia singulis diebus orat dicens *Concede de q̄ in hac die z in omnibz alijs diebus ad nullum declinemus mortale peccatū. sed semp ad tuam iusticiā faciendā nostra pcedant eloquia et dirigant cogitatōes s'it' z opera* Item sicut turtur priuata marito suo nunq̄ querit aliū. sed omnino suam castitatē integram cōseruat. Sic fidelis anima licet priuata sit suo sponso z sua corporali presentia quoniā celos ascendit. non tñ alteri marito. s. dyabolo debet sociari. sed debet casta manere. Vel sic exponat. dum anima fidelis gratie z deuotionis eterne presentia non sentit. nō debet ergo se ad alia. s. ad carnalia diuertere. sed in die maloz recordari debet bonoz. Item fidelis aia non debet quiescere in vtridi ramo. i. mundi delicias querere. sed in arido trunco. i. in cordis vera p̄ritiōne z penitētia. que hominē aridum faciunt a mundanis. sic q̄ expectare debet sponsum suum venturū. s. in die iudicii. quādo microcosmū. i. omnes hoies iudicabit. Et iā habebit gemitū pro cantu. i. deslebit crimina perpetrata pponendo firmiter facere emendam de peccatis cōmissis. vt demū possit saluari. z cōseruari cum suo marito in die iudicii.

De panthera

Est ^{i. hñs q̄tuor pedes} ^{s' pāthere} ^{s' q̄drupes}
quadrupes panther. quo non pulchrior alter
^{s' pāther} ^{depingit}
Qui magis ex albo conspergitur orbiculato
^{varijs nutrit} ^{venationibz} ^{saturat}
Diuerlis pastus venatibus et faciatu
^{reclinat} ^{cōcauo} ^{specu}
Se recipit dormitqz cauo prostratus in anti o
^{post tres dies exit} ^{certe vociferat}
Post triduum surgit. tunc vero deniqz rugit
^{ex ore ei} ^{tā dulcis}
Exit odor talis de gutture tamqz suauis

De naturis animalium

s^c odor excedet .i. oia odorifera
Qui virtute sua superabit aromata cuncta
s^c odorē statī currit quēcūq; fera audit
Ad quem mor tendit que vocem bestia sentit

insequitur s^c pantherē suauitate
Sic imitatur eum flatus dulcedine plenum
s^c testie talia aialia

Sic faciunt omnes. soli panthera dracones
sonitū facit pigri efficiunt

Lum sonat aut fugiunt: aut segnes corpore fiunt
in cauernis occultāt se ad lucē veniūt

In caueisq; latent. nec longo tempore patent

In hac duodecima z vltima distinctione auctor Theobald⁹ ponit naturam vltimi aialis quod dicit panther siue panthera. Et diuidit in duas pres. nam pmo ponit hystoriā eius. secūdo ponit allegoriam: ibi (Est autē xps) Prmo igit dicit. q panther est aial diuersi coloris et solet seipm diuersis pascere pabulis. z dulcissimas herbas comedere. dum quoq; fatigatus est psternit se in antro suo. z tribz diebz contine dormit. Tercio vero die surgit z incipit vociferare. z odorē suauissimū mittit de ore suo sup omnia aromata odoriferū. Quare omes alie fere vocem eius audientes accurrūt statim z sequitur eum ppter dulcedinem flatus preter solum draconē. qui quādocūq; percipit sonum eius fugit ab eo z abscondit se in antro suo. ne odorē percipiat. Et rō huius fuge est fm pbm tam in primo libro de generatiōe z corruptiōe q in secūdo phisicorū. Omnis corruptio fit a p

dn̄s nr mistice
Est autē cristus panther alegorice dictus
s^c xps excellit ornatus
Qui superest homines forma collatus ad omnes
faciat⁹ s^c xps s^c ptumelias sustinuit
Et satur ille fuit. qui tot (quot vult) sibi sumpsit
scz triū diez in sepulchro s^c hoies s^c a dyabolica p'te
Somnum tunc cepit. cum nos moriendo redemit
sonitū magnū dedit resurrexit

Rugitum misit postq; de morte reuixit
scandens s^c eternalit

Celos ascendens. qui regnat cum patre presens
s^c xpm omes hoies s^c in eum
Quem gentes cuncte si sint credendo sequute

Theobaldus

s^e dyabol⁹ occultat se ad lucē ventē
Qui fugit atq; latet. nec in ipso tempore patet
.i. dyabol⁹ senex s^e hoib⁹ aduersari⁹
Serpens antiquus (qui nobis est inimicus)
p qz manifeste s^e hoies ausus ē occulte decipe s^e hoies
Namq; palam nullos audet clam fallere multos
s^e hoies ptegat .i. in eternū
Quos cum defendat. qui secla per omnia regnat

Hic auctor ponit allegoriam ipsius pantheris. dicens q per pantheram intelligitur xps. Nam sicut panther est pulcherrimus omnium animalium quadrupedalium. sic xps pulcherrimus est omnium hominum. Et sicut panther quando diuersis satiatus est cibis tribus diebus dormit. ita xps opprobrijs contumelijs et diuersis afflictionibus affectus tribus diebus quieuit in sepulchro. et postq resurrexit vociferans dulcissimum emisit odorem. videlicet sic dicens. Pax vobis ego sum nolite timere. qd idem fecit cum ascendit in celum. Quonia sedens ad dexteram dei patris suauissimum emisit odorem. scz paracletum quem discipulorum cordibus infudit. et adhuc homini vere penitenti per confessionem contritionem et satisfactionem continue infundit. quapropter homines deuoti credendo in ipsum sequuntur eum preter solum draconem .i. preter dyabolum et omnes dyabolicos homines. Sicut enim draco timet pantheram. sic dyabolus timet xpm et peruersi homines Item sicut draco abscondit se ne vocem pantheris audiat. sic homines dyabolo seruientes fugiunt et abhorrent verba xpi et suorum Unde in euangelio dñs dixit ad iudeos. Qui ex deo est verba dei audit. sed quia ex deo non estis verba dei non auditis Item sicut pellis pantheris diuerium habet colorem. ita p omnibus bonis operibus que faciunt homines in hoc mundo spiritualis panther scz xps retribuere debet hominibus fm diuersitatem meritoꝝ Unde scribitur in euangelio. In domo patris mei mansiones multe sunt. Ad quas nos perducatur qui est vnus in essentia et trinus in persona. et qui sine fine viuit et regnat deus per infinita seculorum secula **A M E N**

Finit phisilogus Theobaldi de naturis duodecim animalium
Impressus per Henricū Quentell in sancta ciuitate Colonienſi

TRANSLATION OF
PHYSIOLOGUS THEOBALDI EPISCOPI

PHYSIOLOGUS THEOBALDI EPISCOPI

Of the Natures of Twelve Living Animals

SINCE, according to Plato, nothing under the sun has had a beginning of which a regular cause has not preceded it.

And, according to Aristotle, in the introduction to his Metaphysics, they alone teach who teach by means of causes and origins.

Therefore we must look for the theory of this book from the causes (of its being written) before we come to the text.

It is to be noted, therefore, that to the theory of this book four causes contribute, namely, matter, form, production, and object of this book.

The matter or subject is the nature of twelve living creatures, namely, of the lion, the eagle, the serpent, and so on, as will appear in the course of this book.

The form is twofold, namely, the manner of treatment of this book, and the manner of handling the subject.

The production is said to have been done by Master Theobald, Doctor and Bishop, who composed this work in simple language, unwilling to magnify himself by words hard to be understood.

The object is the usefulness of this book. One use of the book is that, by reading it through, we may learn to love the virtues, and to avoid the vices, and to stick to good manners. The cardinal and chief virtues, I say, which are prudence, justice, temperance, and fortitude. The vices, I say, which we should avoid are pride, avarice, gluttony, luxury, and others, which are indicated by the living creatures. In other words, the object of this book is that by the perusal of this work, we may learn that Christ is indicated by the nature of the lion, and the Devil by the nature of the fox, and thus of each living creature in his own manner.

Also observe that this science is subjected to two parts of philosophy. One part considers or derives from the nature of animals, this is subject to natural history, because the student learns in natural history regarding the nature of animals, but the student also learns or considers of vices to be avoided, and virtues to be imitated, thus is the subject one of moral teaching.

Also observe that the design and intention of the Author is in the first place, to teach the natures of twelve animals, that by the knowledge and understanding of them we may reach more certainly to the holy page.

In the second place, the intention of the Author is to describe the natures of the twelve animals, and to draw illustrations from the consideration of these natures.

In the third place, it is the design of the Author in this book to withhold Christians from vices, and to rouse them to virtues, and chiefly to those four virtues, namely, justice, temperance, fortitude, and prudence, which are named the cardinal virtues.

Also note that the title of this book is what it is, namely, Bishop Theobald's *Physiologus of Twelve Animals*, and is called *Physiologus* from *Physis* in Greek which in Latin is 'Nature', 'Olon', the whole, and 'Logos' a sermon, thus the whole sermon is of Nature.

CONCERNING THE LION

Natures three of lions are found with a mystical meaning.
These I have written to Thee, O Christ, in metrical verses.
Writings divine tell the tale of other creatures of nature,
Of which poems I have made, and again with a mystical
meaning,

Writing of them, if I can, in verses of different metre,
These living creatures alone complete the full count of
their number.

This book, of which the subject is seen, is divided, in the first division of it into twelve principal parts, accordingly there are twelve sub-heads. The parts will show in the order of the book. And this division of the book is general.

The first part is divided into two, for in the first part lies the preface. In the second part the subject then follows—('Stands in his might the Lion').

Afterwards the first part is again divided into two. For in the first the Author shows that which he wishes to write down of the natural characteristics of the twelve living creatures. In the second he replies silently to the question by showing what the natural characteristics of the living creatures represent, thus—('Writings divine tell the tale').

The first after this is in two parts. For in the first part he represents what is actually said. In the second he shows that he desires to keep to a different kind of verses, thus—('Writing of them, if I can').

He speaks therefore in the first, thus: 'O Christ, the Lion has three natural characteristics and three peculiar to itself, which natural characteristics I, Theobald Thy servant, have written to Thee, that is to Thy praise, in twelve poems, that is in twelve verses.'

And note that the Author here follows the manner of Boetius in his 'De Consolatione philosophiae' by using different kinds of meters. Thus in the place ('These living creatures') he responds silently to the question some one may possibly ask: 'Of what advantage is there that the Author here draws from the natures of twelve living creatures?'

To this he replies that the sacred books, that is of the theological, call to mind twelve living creatures, namely, the twelve Apostles.

Thus as there are twelve Apostles, so there are twelve living creatures of which relation is made in the present book.

And as Christ is the thirteenth among the Apostles, who is their King and Lord, so the Lion is the king of beasts, and is the thirteenth living creature among the twelve of which I, Theobald, have treated in other words, those which I have recognized as mystical and allegorical.

Then at this point ('Writing of them, if I can') the Author shows how, in this little book, he wishes to maintain the different kinds of metres, saying: 'I, Theobald, am trying to compose this book in different kinds of metres, and the twelve living creatures, which complete or fulfil the whole number.' Or that text ('complete the full count of their number') may be read thus: that these animals complete the whole number, i. e. twelve, and the whole may be taken together and counted as one, so that this book really contains the characteristics of thirteen living creatures.

Stands in his might the Lion, on the highest peak of the
mountain,

By whatsoever road he descends to the depth of the
valley,

If through his sense of smell he perceives the approach
of a hunter,
He rubs out with his tail, all the marks which his feet
may have printed,
So that none most skilled can tell what road he has
travelled,
Cubs, new born, live not till the sun three courses has
finished,
Then with a roar the Lion arouses his cub from his
slumbers,
When he begins to live, and gains all five of his senses,
Now whenever he sleeps his eyelids never are closed.

With the preface finished, the Author follows out his original intention, beginning his book with the Lion.

It is divided into two parts, for in the first he places the history, in the second he places the allegory. The second is here—('Thus to Thee, Christ, who dwellest'). And he says, in the first place, thus that the Lion has three characteristics.

The first characteristic is that he dwells in the highest mountain which he can find, and, however long the way may be for him, he descends and endeavours to descend the valley, and, if by chance he should perceive a hunter, at once with his tail he rubs out the marks of his feet, lest, by them, the hunter should find his den. The second characteristic of the Lion is that he should produce his offspring without life, or sleeping, until the third day of its birth, and then the father of the young thing, seeing its offspring half alive, sends forth a great roar about it, and thus arouses it as if from sleep, and then the Lion's cub itself begins to develop its five external senses, namely, sight, hearing, taste, touch, and smell.

The third characteristic of the Lion is that he never sleeps with his eyes shut, but always sleeps with his eyes open.

Note that the Author places first in order of merit the description concerning the Lion, because, according to the preface in the book of the living creatures, the Lion is the king of all creatures that have life, and of beasts.

Thus to Thee, Christ, who dwellest above the height of
the heavens,
When to the earth Thou cam'st at Thy will at the end of
the ages,
That Thou mightest redeem all men, now in wickedness
fallen,
It was not known at the time, to any one of the Demons,
That for Thee, Christ, Thy bed should be the womb of
the Virgin,
That Thy Father would cause Thee to rise at the end of
the third day,
And Thyself wouldest undergo death though of death the
Avenger,
Thou of us men the Guard, whose eye never closeth in
slumber,
Shepherd, Thou guardest Thy flock evermore from assault
of the Demons.

Here the Author places in order allegories concerning the characteristics of the Lion, saying thus :

As the Lion dwells on the high mountain, so Christ the spiritual Lion dwells in the highest heaven. Whence He says : 'I dwell in the highest.' And as the Lion, when he comes down from the mountain, wipes out with his tail the marks of his feet, lest the hunter should find them out, so Christ, when He descended from heaven into the womb of the glorious Virgin Mary, in order that He might redeem the Human Race by His incarnation, hid Himself, so that not one of the Demons knew Christ to be the Son of God, or born of the Virgin Mary.

The second characteristic of the Lion is thus compared to Christ, since as the Lion after the third day rouses its dead cub, so, after the Jews crucified Christ, He himself lay dead in the sepulchre until the third day, and on the third day God the Father aroused Him by such a voice as this : 'Awake up my glory, awake lute and harp.'

The third characteristic of the Lion is thus compared to Christ. For as the Lion, whenever it sleeps, never closes its

eyes, so Christ never closes the eyes of His tender mercy, but always guards us as a watchful shepherd, lest the Destroyer, that is the Devil, should carry off any one from His flock.

The Psalmist saith in one place : ' Behold He that keepeth Israel will neither slumber nor sleep.' And in the Gospels : ' I am the Good Shepherd who feedeth My sheep with My body, and I lay down My life for My sheep.' Thus, as the Lion never sleeps with his eyes shut, so Christ, although He slept in body on the Cross, yet He was watching, sitting at the right hand of God the Father Almighty, and this is understood. He himself said once : ' I have slept and My heart watched.'

Also it is to be noted that 'leo', 'leonis' (a Lion) is derived from 'Leo', 'les', 'lere' (to wipe out or destroy), in simple form, which form is not now in use.

For as the Lion destroys all other animals, so Christ destroys all His adversaries, namely sinners.

It is said in the Gospel : ' Go, ye cursed, into everlasting fire prepared for the Devil and his angels from the beginning of the world.' Also in the Psalms : ' Like as wax melteth in the presence of fire, so will sinners perish in the presence of God.' Thus also in the Apocalypse : ' The Lion of the tribe of Judah has conquered.'

Thus as the Lion destroys other animals, so Christ destroys all sinners from Adam to us. St. John the Baptist says also : ' Behold the Lamb of God, which taketh away the sins of the world.'

CONCERNING THE EAGLE

No other bird, it is said, can pass the Eagle in flying,

Since he thus deals with himself, whenever age to him comes,

He seeks some flowing stream which never ceases its springing,

Goes from the stream to the sky, rising close up to the heat,

Then are his wings both dried in the burning heat of the sunbeam,

Lessened in size now the spread, less is the weight of the wings,

Then, too, the sight of his eyes is renewed in a wonderful manner,

Losing the dimness of age, cleared by the heat of the sun,

Now with a rush from the sky he descends to plunge in the waters,

Quick as the fall from the nest, so the renewal of youth.

Often so curved is the beak of the bird when he seizes his victim

Scarce is he able to tear pieces from some of his prey ;
Striking the same on a rock, and gnawing the food as he tears it,

Rubs he the curve of his beak thus on the rock gets his food.

In the second division the Author continues in alternate hexameters and pentameters in which he deals with the Eagle by describing its characteristics.

The present part is divided into two. In the first he gives the historical meaning, or the history, by describing the characteristics of the Eagle.

In the second he gives the allegorical meaning, or the allegory. The second begins—('As is a man to his sins').

He says in the first part thus : The Eagle is of such a nature that when he is weighed down by old age, or when his sight is weakened, then by the instinct of his nature he knows that he himself can be renewed, and thus he seeks a spring which never ceases to flow. When the Eagle, the spring being found, begins to fly to the clouds towards the hope of heat, then he makes a beating of his wings, and his feathers, from the beat of his wings are dried by the sun's heat and his eyes lose their former darkness. And those wings, being burned, he falls again to the spring from which he flew up, and thus the old feathers fall off from the wings, and grow again new.

Then here ('Often so curved is the beak') he describes the second characteristic of the Eagle. that the Eagle has oftentimes a beak so curved and crooked that he is unable to eat well, and

then he comes to some very hard rock and strikes his beak, now too curved by old age, on that rock by gnawing and rubbing it as if he would take his food, and thus the curvature of his beak is cut off and reduced, and then he is able to take his food, and thus he again becomes young.

It is to be noted about the first verse where it is said ('No other bird, it is said') that some say that the Eagle is first among birds because he was created first. Others say that he is first, not on this account, but because he is more noble and flies higher than other birds.

As is a man to his sins, which are from the source of his
Mother,

(Thus is the Eagle in kind, seeking his youth to renew.)
Soaring above earth's clouds and seeking the sun in the
heavens,

Now despising the world, ever refusing its pomps.
New he is made in Christ, thrice plunged in the mystical
fountain

Which ever flows from its source, clear and so living
a stream,
Prayers of his mouth are heard, if asked of the Father for
Christ's sake.

Christ is indeed the Rock, so the Apostle has said.
New for us all is the bread, over all that is sweet, is the
sweetest.

Christ in a word is the bread, and to all ages our food.

Here the Author places in its order the allegorical sense, saying: That by the Eagle is understood in a way a sinner, and as old age is looked down on and unshapely, so the sinner is looked down on, and is unshapely, in the eyes of God.

And rightly as old age troubles the Eagle, so sins trouble a man's conscience:

Augustine says in one place: 'Among all the troubles of the mind there is not a greater trouble than conscience.' Thus then the sinner is like an Eagle grown old, but when he shows repentance he is renewed like the Eagle.

The Psalmist says in one place : ' Bless the Lord, O my soul ', &c., and following : ' So that thy youth is renewed like the Eagle's.'

Thus the penitent man, by the wings of his wishes, passes above the clouds. That is, he tastes those things which are above (namely, heavenly), and in his thoughts despises the world and all its pomps.

Like to it is the advice of the Apostle which says : ' Taste those things which are above and not those things which are on the earth.'

Then he feels the beams of the sun, that is the grace and pity of Christ, who is the true sun of justice, and he burns out anything there may be in him of evil desire and illumines the darkness of his sight.

And as the Eagle grown old, falling from on high, plunges himself in a fountain continually flowing, and thus renews himself, so the man falls from on high, i.e. from pride, and plunges himself in a fountain of tears through penitence.

Isidorus says in one place : ' The tears of a penitent man are reckoned for baptism with God.' And thus a man plunged in a living flood of tears, which tears bring to life the soul dead in sins, now thrice plunged, that is through the three things which are necessary to penitence, viz. through contrition of heart, confession by the mouth, and amendment by performance, is renewed in Christ.

Note also that as the Eagle, by striking his old beak on a rock, gets rid of it, so also the sinner, by striking on the Rock, which is Christ, with humble prayers and entreaties for forgiveness, in confessing his sins gets rid of this distortion of his mouth, that is sin, so that after this he is able to take food, that is the grace of God. Whence the Author shows how Christ is signified by the rock. The Apostle saying : ' The Rock indeed was Christ.'

Thus, therefore, a man, old in sin, now made new through penitence, eats the bread sweet and pleasant above all sweetness, this is the body of Christ, and Christ is the food without death. This is to say that whenever a man worthily receives this bread, that is the Lord's Body, he shall not die by everlasting death.

It is said in one place in the Gospels : ' I am the living bread which came down from heaven, if any one will eat of this bread he shall live for ever.'

Also note that in addition there are some peculiarities of the

Eagle itself of which the Author does not make mention, which, nevertheless, the philosopher places in a book concerning animals, of which the first is, that the Eagle flies higher than other birds, seeing fishes in the waters and hares in the woods.

Thus as the Eagle flies to a greater height than other birds, so wisdom is higher than all philosophy. And thus Christ, also who is figured by the Eagle, dwells in heaven. It is said in one place—‘I dwell in the highest, and my throne is in a pillar of cloud.’ And as the Eagle sees fishes in the waters and hares in the woods, so Christ looks into and takes notice of, the secrets of the heart. As Salomon says in one place: ‘God does not look on the appearance but indeed looks into the heart.’ Also John the Evangelist is described in the form of an Eagle because he, above all others, knew the secrets of God, because he was loved above all others by God.

The second nature of the Eagle is, that he himself produces three offsprings, which he compels to look at the sun’s rays, and whichever of them will not steadfastly look at them he casts out of the nest as if of no use. Thus also Christ who is understood by the Eagle has three offsprings, namely, Christians, Jews, and Gentiles, and whichever one of them does not look at the light of the Sun of Righteousness steadfastly and constantly, that is, whoever will not hold a firm faith in God, or will not believe the twelve articles of faith, him will he cast out of the Kingdom of Heaven by condemning him eternally.

The third characteristic of the Eagle is, that when its offspring grow up, he himself flies above them by showing them the manner of flying, and thus endeavours to attract them to flight. So also any man who presides over others will give a good example, that he may induce others to do likewise.

Again the word Eagle is said to be from ‘Aquilos’ in the Greek which means sharp in Latin, because he sharpens his beak by reducing the curvature of it. One thing more. Not every bird which flies higher than others is an Eagle.

CONCERNING THE SNAKE

Now when an old Snake youth again is seeking,
Fasting he views with horror his appearance,
Skin he must shed, and bones with their attachments
Only remain then.

Seeks he some deep hole in the stony places,
Scarcely he moves then to a rocky crevice,
Slowly crawls through, and so from off his body

Tears he the old skin.

Seeks he in some place water that will please him,
Quenching his thirst he vomits first his venom,
Therefore in water little need you fear him,

Reft of his poison.

Should the Snake now see some one who is naked,
Flies he far off as if from fear of fire,
But if the man is one who wears his clothing,

Rises against him.

When the man seeks him wishing to destroy him,
Close o'er his head in coils he winds his body,
Forms he his shield thus, guarding 'gainst the danger,

Lest he be slaughtered.

In this third division the Author shows the characteristics of the Snake, and it is divided into two parts.

In the first he gives the historical sense, in the second the allegorical. The second begins—('Plunged if you have been').

In the first, therefore, he says thus, that the Snake has four characteristics.

The first is that when the Snake grows old, before too great an old age, its eyes grow dim, and when it wishes to grow young again it fasts forty days, and thus becomes so thin that its skin becomes rough and loose by fasting. After this, it seeks a narrow crack and passes through it, thus its skin is broken up and remains in the crack, and thus the Snake grows young again.

The second characteristic of the Snake is that when it suffers great thirst, in order to quench it, it goes to the water, but, before it enters the water, it vomits up all the poison which is in its body.

The third characteristic of the Snake is that, whenever it sees a man naked, it flees at once, but when it sees a man with his clothes on, it attacks him and tries its best to kill him.

The fourth characteristic of the Snake is that when it is struck, or is in fear of being killed, then it guards its head more

than its whole body, indeed, for the defence of its head it uses the whole of its body as a shield, and by leaving thus the whole body exposed, places its head in the middle, that it may keep its head safe, since so long as its head remains uninjured, it is able thus to retain life, because in its head lies its entire life.

Plunged if you have been in the sacred fountain,
Should you then have sinned you indeed infirm are,
Therefore at once must imitate the Snake in
Youth again seeking.

Fasting you will grow less in size of body,
Eating less you'll have some to feed the poor with,
Then again seek God in a prayer to ask Him
Pardon for sin done.

Mark we thence this Rock, and the open crevice,
Note the Rock is Christ and that through His mercy
To a man, new made, by His grace is given
Life everlasting.

When you are coming to the Holy Temple,
That of Christ's words you may be blest receiver,
First from your heart, before you dare to enter,
Cast out the poison.

Worse than Snake's poison in the heart are passions,
Which are there conceived as 'twere by a mother,
Here we find malice or an evil friendship,
Coupled with envy.

If you have thoughts which are in pride conceived,
And despise equals, also those above you,
Surely with these, and many other poisons
Hearts are indeed full.

In our Hearts lurk sins, avarice and treason,
As the Snake flies from some one who is naked,
So a man, sinless, puts to flight the devils,

Just as night's shadows flee before the rising

Orb of the glad sun.

Long as your life lasts you will meet temptation,

But in Death's hour Conqueror you can yet be,

Thus you must strive to imitate the Snake in

Guarding his own head.

Should you seek new life which is everlasting,

You must guard its head ever 'gainst all danger,

Name we our Head then that which Christ is truly

Head of the household.

Here the Author gives the allegorical sense concerning the Snake, saying thus :

That by the Snake is shown the sinner, who while he has the desire to be renewed, ought to do as the Snake does, that is, fast for forty days, thus punishing his body, he ought also, when he refreshes his body, to be mindful of the poor. Lastly, he ought to seek the rock, that is Christ, or his priest who holds the place as a substitute for Christ, to whom he should confess all his sins.

Thus therefore he passes through the narrow crevice of the rock, whence he shows his repentance, and exhibits shame for his sins in the confession of them, and follows the narrow way in the right performance of his duty.

Like the Snake the man drops his old skin, namely, his wrong way of life, and is made new in Christ, and, after this life, attains eternal life.

In one place in the Gospel the Lord says : 'Narrow is the way which leads to life and few walk through it.' Also the Apostle says : 'Narrow is the way which leads us upwards, level indeed and wide is the way which leads to that which is below.'

Also as the Snake vomits forth poison or venom when it wishes to drink water, so a man, who wishes to go in order to hear (missam) mass, or the word of God, through which thirst, that is ignorance of moral excellence, is dispelled, ought first to cast out the poison from his heart, which is a great hindrance, as also is anger which begets hatred as a mother begets a son.

Catho says in one place : 'Anger begets hatred, and indeed anger is the mother of hatred, because as the mother brings up

a son, so also anger nourishes and renews hatred, for hatred is anger grown old.'

Also anger is a boiling of the blood about the heart according to philosophy. But according to Isidorus: 'Anger is an impulse given to a mind of good discernment impeding its judgment.'

Or again according to others: 'Anger is a strong violent emotion with a great desire for vengeance.' So also this author calls quarrels, pride, and other sins of men, poisons, since, just as the body is intoxicated by venom, so the soul in the coils of sin is condemned to eternal death.

Note that in this proposition the statement of the Author ought not to be understood of every kind of anger, but only of anger from a moral depravity. Here is it to be noted that anger is of two kinds, anger from a moral depravity, and anger from zeal.

Anger from a moral depravity is when any one is angry intending to give punishment owing to a motive or a consideration of motive without careful discernment exercised beforehand. But anger from zeal is when any one is angry, or shows an angry countenance due to a consideration of motives, with a careful discernment exercised beforehand.

Of the latter anger it is said in the Psalter: 'Be ye angry, and sin not.'

Also as a Snake flies from a man who is naked, but strives to hurt him when he is clothed, so with the first man in Paradise, when he was naked of all evil, the devil feared him. But afterwards, when he had been deceived by evil suggestion, approached and bit him in consequence of his error.

Thus the devil, the old Snake, flies from a man naked of his sins, and free from vice, and destroys one who is clothed with sins, with eternal death.

For on that account the Author says, that as the rays of the sun put to flight the shades of night, in the same way, a man free from sins drives the devil from him. Yet nevertheless he must have conflicts and various troubles from henceforth throughout his whole life, like a man contesting in the public games. Whence Job says: 'Warfare is the life of man upon earth.' And elsewhere: 'He who contends lawfully will be crowned.'

Again the Snake exposes its whole body to danger that its head may be kept free from harm, to the end that it should not die. In like manner, it is necessary and should everywhere be

held, that every Christian should expose to danger the whole of his life in the world, for the sake of his head, that is Christ.

Christ is the head of all Christians, and Christians on the other hand are members of Him.

So therefore if any one should wish to deny the Christian faith, a Christian man ought to leave his whole body unprotected for its sake, and be willing to die rather than deny Christ. For many of the Saints have died for the Christian faith, but will receive eternal recompense.

Note that here are other characteristics of the Snake, which the scientist, in books regarding animals, describes.

One of these is that the Snake has a tongue divided after the manner of two fingers. This is explained allegorically in this way.——

There are some men having two tongues, who, for example, in the presence of others speak good things, and in the absence of the same persons speak evil things to their detriment. And such double tongues like Snakes should be avoided, and fled from, nor at all should they be believed.

Also there is another characteristic of the Snake, namely, that when any one sleeps in a field with his mouth open, then the Snake enters his mouth. The reason for this is, that the Snake is by nature cold, and the breath of man is warm, therefore the Snake endeavours to get as near as possible to the man's breath, and thus finding his mouth open enters it.

Thus some men, when they hear some preacher or teacher, attack him, by finding fault with his words.

CONCERNING THE ANT

Now to us all by its work the Ant should afford an example,

Since all the food that it needs is carried home in its mouth,

And in its actions, to us often indicates spiritual matters,
(Which since the Jew does not love,) of these, he stands the accused.

Seeking for safety, against the frosts of the winter approaching,

Long as the earth has its heat, it never ceases to work,

Then brothers, while we have time, let us copy the Ant
in its labours,
Lest at the end of all time we hear the doom of our
Judge.
Seeking for grain, the Ant, if it finds any barley, rejects it,
Thus should a man try to find law which is new, not
the old,
But lest the grain should sprout in the rain, when wetted
with moisture
Then being useless for food, there should be nothing
to eat,
Each prudent Ant divides in two parts all the grain it
has gathered,
Thus showing clearly one law which in its way has
two paths,
One which seems of the earth, yet is turning our thoughts
towards heaven,
This now feedeth the soul, yet too the body is fed,
Let this one be our guide, so thus we be guarded from
famine,
At the last judgment of all. Surely our winter of time.

In this fourth division the Author determines concerning the characteristics of the Ant. And this part is divided into three, and he thus places the three characteristics.

The second begins thus—(' Seeking for grain '). The third begins thus—(' But lest the grain ').

The first part up to this is divided into two parts, for in the first place he gives the history, in the second the allegory.

The second begins here—(' Then brothers, while we '), and it is said in the first part that the Ant affords us an example of working, in that it carries its food in its mouth and works constantly throughout the summer, so that in the winter it may be safe.

In its acts indeed it shows spiritual realities, and he who follows after these realities will be saved, but the Jew himself,

who does not follow after them or love them, is answerable for his own eternal condemnation.

Then at this point—('Then brothers, while we have time') the Author places the allegory concerning the first characteristic of the Ant, saying that the Ant by its nature sets us an example of living prudently, and by its actions shows spiritual matters. Whence we ought to imitate the Ant, for as it does not cease to work in the summer, but collects grain, that it may be safe in the winter, and also that it should not perish from hunger, during the time in which it is unable to work. So in like manner a man ought to work in the time granted him, that is, by doing good in his life here. That in the winter, namely after death, when the time of final judgment is imminent, he should not perish of hunger, that is, he should not be condemned.

A wise man says in one place: 'How long dost thou sleep, thou sluggard? Arise from thy sleep, and go to the Ant, and learn wisdom from it, which prepares food in summer, and collects its sustenance in the harvest, which it may eat in the winter.'

Thus therefore you, O man, ought not to cease from good works while you live, for if you should neglect this, the winter is at hand, in which it is impossible to work. And it will be with you as it was with the foolish virgins, who neglected to take oil with them, asking even for oil from the prudent ones, who denied it to them.

Similarly also with the rich man, (who in this life was clothed in purple, and feasted splendidly, but neglected to do good, now moreover buried in hell) a drop of water is denied him.

Salomon also says: 'He who is idle in the summer will beg in the winter, that is in the last day of judgment, and it will not be given to him.'

Note that the Author intends this to lead us to worthy deeds, while we live. Whence by summer is understood life, and by winter is understood death.

For Gregorius (Gregory 1st) says in certain of his homilies on that Gospel: 'The Kingdom of Heaven is like to the ten virgins. We therefore think anxiously of these things, lest time should become to us of no value, and that we should seek to live well when we are compelled to go out of the body. Remember how the Truth says, "Pray that your flight should not be by commandment in the winter, nor on the Sabbath,"

—since on the Sabbath it is unlawful to walk. Winter is also a hindrance to walking because the severity of the cold hinders the steps of the walkers. He says therefore,—Pray that your flight may not be made in the winter,—as if He would say plainly,—See that you do not seek to flee from your sins at a time when walking is not permitted. That is we ought to flee from sins in youth since there is time then available to us. Therefore since that hour of our departure is greatly to be feared, so that warning of our Redeemer must always be placed before the eyes of our minds, which says : “ Watch therefore, for ye know neither the day nor the hour in which the Lord may be about to come ”.’

Then at this place (‘ Seeking for grain ’) this is the second part, in which the Author places the second characteristic of the Ant and divides that part into two.

For in the first part he places the history, in the second he subjoins the allegory. The second part begins here (‘ Thus should a man ’), and the parts should be read together, and the Author says thus : The second characteristic of the Ant is the following : While the Ant works for harvest by storing the grain in its hole, it rejects the grains of barley, because they are rough and not suited to its natural wants. It collects in fact the grains of wheat which are sweet.

Thus a man ought to prize the sacred words which profit his soul. For just as the grain is sown in the ground, so the sacred word of the Gospel should be sown in the hearts of the faithful, and a man ought to avoid the grain of barley, that is bad works, which are hurtful to him.

Whence by grain is reasonably understood the Holy Scripture, by the Ant’s hole is understood the memory and mind of a man, in which the grain, that is the Holy Scripture, is guarded.

Also a man ought so to reject the evil by choosing the good, that he should reject the old law, which the Jews keep, but on the other hand he should keep the new law, by following the same in his life and work.

Note that the old law was a figure of the new law, and the new law is the thing figured. Therefore on the coming of the thing figured, the figure of the thing figured ceases. So if the figure of a certain matter is good and is preserved, then much more the thing figured ought to be preserved. Whence Paul in the second epistle to the Corinthians in the third chapter says thus : ‘ The letter killeth but the spirit giveth life.’ Where

by the letter, the old law is understood, or the old testament, and by the spirit, the new law is understood or the new testament.

Then here—('But lest the grain') this is the third part in which is placed the third characteristic of the Ant, and it is divided into two parts.

For in the first place he places the history, in the second he places the allegory.

The second begins here—('Each prudent Ant divides'), the parts should be read together and the whole contains the third characteristic of the Ant. After it has rejected the rough grain and collected the sweet grain in its hole, then it divides each one of the grains into two parts, to the end that the grain collected should not sprout or decay through the moisture.

Thus in a similar manner one law, namely the new, is divided into two parts.

One is to love Christ and that feeds the soul.

The other way (which seems of the earth) is to love one's neighbour.

If therefore the new law may not be divided in this manner, then we should love Christ, but not our neighbour, or the contrary.

Note that this text ('One which seems of the earth') up to this point is able to be explained in different ways, namely one law contains two parts and ways.

For He teaches at one time those things which pertain to earthly matters, then those which pertain to heavenly matters, so that you may be able to discern, which may be the glory of this world, and which the glory of heaven, and by this longing for the one and also the other, you may so walk in this life as not to lose eternal life.

Also note that there is yet another characteristic of the Ant, which the Author has not mentioned before, namely that it is accustomed to go in a steady way up to harvest time.

So also in whatever way a Christian is used to walk in the path of virtue, he should not at one time incline to one direction, namely to the want of energy, nor at another time to an excess of energy, but should go forward steadily.

Note also that from 'foras' in Greek which is 'ferre' in Latin, and 'mica-ae' is derived 'formica' as if 'bringing grain yearly'. Or it is derived from 'foro-as-are' and 'mica-ae-' grain, because it bores the grains of wheat and pierces them, so that they may

not grow. Hence this word 'formicatum-i', that is a place of Ants, and 'formicius-a-um' and 'formicarius-a-um', that is belonging to Ants.

CONCERNING THE FOX

Full of all cunning, the Fox is rightly called the deceitful,
 Countrymen drive him away, since he comes stealing
 their fowls,
 Thus wanting victims like these, being hungry he finds
 him a new way,
 By which he hopes to ensnare some singing birds for
 his prey,
 Supine, and crossing his legs, himself in a furrow he
 stretches,
 Lying as if he were dead, scarce even drawing a breath,
 Crows or some other birds now thinking a corpse they
 will find him,
 Light on him hoping him food, if not to peck him to
 death,
 Quickly the Fox rises up, and suddenly seizes one flying,
 Which to a sad death he gives, tearing it up with his
 teeth.

In this fifth description he tells regarding the fifth living creature which is called the Fox.

And this part is divided into two, for in the first he places the characteristics of the Fox, in the second he places the allegory of the same.

The second begins—('Natures twain hath the Fox'). The first again is divided into two parts, for in the first he places the object, the second follows here—('Thus wanting victims like these').

He says therefore in the first part, that the Fox is a deceitful beast, which the countryman hates because he steals his fowls, and if food is scarce ('Thus wanting victims like these'), he

naturally finds a scheme or trick, by which scheme it may be possible for him to catch birds.

Therefore he goes to a place where birds are wont to collect on account of carcasses, and stretches himself out lying on his back, as if not drawing his breath. A crow or probably a raven seeing him do this, believes that he is dead, and approaching him endeavours to eat the Fox. The Fox at once perceiving the approach of the crow quickly rises and catches him.

Note that here are other characteristics of the Fox. The first is that the Fox is the greatest enemy to cocks and hens. For he is accustomed when he is near them, on hearing them cackling, to catch them by the neck. Also another of his habits is that he very rarely runs in a pathway, but along the side of it. Also another of his habits is that when he is unable to fly from or avoid a dog, then he falls down in front of him, and tries to play with him as if he were a dog, and if the dog does not wish to play but wishes to catch or bite him, then the Fox covers his neck with his tail, and when the dog thinks to catch him by the throat, he catches him by the tail instead, holding nothing but the hair of the tail, and thus the Fox runs off and escapes.

Another characteristic of the Fox is that when he falls into some danger from which he thinks it impossible to escape, he bites off his own foot, and so although hindered by one foot cut off he gets out and escapes on three feet.

Here indeed this last characteristic or cunning of the Fox may be turned to a good meaning and is accepted thus, namely, as it is said in the Gospel. 'If thy hand or foot offend thee, cast it from thee, for it is better with one hand or foot to enter into the kingdom of heaven, than with two hands or feet to go into hell.'

Indeed in other tricks of this creature, the varied and different deceits of treacherous men, and also of the devil, are figured to us.

Natures twain hath the Fox, and these we have profit in
learning,

Now like a devil he seems, now has the nature of man,
He is indeed of the dead, who also hath caused us to
have death,

Also pretends that he ne'er does any evil to man,

Whose is the flesh that he eats, if a man is devoted to
vain things,

These then to man are his sins, things of all kinds that
are vain,

The devil devours him then, when he leads him with him
to his downfall,

And with his numberless tricks, closely resembles the
Fox.

Men, who practise deceits, are worthy the name of the
Foxes,

All men at times are like this, ever inclined to deceive,
Speaking fair words with their mouths, but the thoughts
of their hearts being evil,

Herod was just such a Fox, who while he was swearing
to seek Christ,

Stating in Him his belief, hid the true wish to destroy.

Here the Author places the allegory of the Fox. It is divided into two parts, according to which the Author compares the nature of the Fox to the devil in the first place, in the second place he compares him to deceitful men.

At this point ('Men, who practise deceits'), however, the two parts are to be read together. And he says that the Fox has a double figure, that is a double allegory, which as before said we should understand, and that is, that the Fox is at one time like the devil, at another time like deceitful men.

Then at this point ('He is indeed of the dead') the Author compares the Fox to the devil, saying that the devil, (who led death to us when our first parents, at his suggestion, transgressed the command of the Lord in that they ate of the forbidden tree,) is dead. Undoubtedly, since our Lord Jesus Christ died on the tree of the cross, and so He is dead, He, who made us to have death, unquestionably through the death of Adam, and that devil up to the present time pretends that he does not tempt us.

Just exactly as the Fox pretending himself to be dead places his carcass before the birds in order to deceive them, so the devil putting before men long life, the delights of the world,

and of sins, and the strength of the body, which while each man is hoping to obtain for himself, the devil by fraud carries him off to hell.

Then he places the second comparison of the Fox to deceitful men at this point ('Men, who practise deceits'), saying that deceitful men are rightly compared to Foxes. Such men are not to be consorted with. For they speak good things with their mouth, but in a man's absence they say only bad and scandalous things.

He adds that Herod was one of those who play a part because he pretended that he wished to worship Christ, nevertheless for a long time he kept enmity in his heart, for when the three wise men came to him in Jerusalem, he said to them: 'Go and diligently inquire concerning the boy, and when you have returned bring word to me that I also coming may worship Him.'

Also the Author finds fault with the vice of evil speaking. One sort of evil speaking according to the blessed Augustine is, something of an evil is said in the absence of a neighbour without the intention of improvement or of avoiding evil. And this as it appears to some originates from the evil of leisure, sometimes from the true poison of envy, sometimes also from the bombast of conceit.

Note this, that evil speaking is in every way to be avoided because it is the daughter of pride. For as from the elevation of one part of a scale the depression of the other part is effected, and just as from a rush of wind is caused the unroofing of a house, so also the proud man speaks evil of another lest he should become equal to himself.

It says in the fourth chapter of James: 'Humble yourselves in the sight of God and He will lift you up. Speak not evil one of another, brethren.'

Also evil speaking is the sister of envy. For just as a man seeing much or seeing from afar off, lowers in estimation the quantity by judging it less, or by supposing a stick in water to be broken, so an envious man seeing the good of another lowers the estimation of it to himself.

Once Christ said of the Jews: 'Just the same as though they loved Me, they were speaking evil of Me.'

Also evil speaking is the handmaid of anger just as one angry dog bites another.

In one place, Numbers, chapters 12-13: 'Wherefore were

ye not afraid to speak evil of my servant Moses?' said the Lord, to Aaron and Miriam angry against Moses.

Also evil speaking is the advocate of misfortune just as one disinclined to learn speaks evil of the teacher or the teaching, &c.

Note in regard to the words that from 'doleo-es-ere' is derived 'dolus-li' which in one sense is translated 'dubious'. 'Dolus' means 'dubious' as 'dolus' translated means either 'prudence' or 'fraud'. Or 'dolus' is derived from 'deludo-dis-dere', thence comes 'dolosus-a-um' that is 'cunning'. 'Dolus' moreover is compounded, and its derivative is 'sub-dolus' that is 'secretly cunning' as if having craft secretly.

Also 'vulpes-pis' is a certain crafty animal swift on his feet, seldom going on straight paths, and is derived from the verb 'volvo-vis-vere' and 'pes-pedis'. Also 'vulpecula-lae' the diminutive.

Also 'creos' in Greek is 'caro' in Latin 'flesh'. Also 'corium-rii' that is a skin, a material from which shoes and greaves are made. Also 'decorio-as-are' and 'excorio-as-are', to strip or take off the skin from any one. And the whole world wants one sharp stone to strip off its skin.

Also 'cadaver' (a corpse) is derived through etymology and syllables as from 'caro data vermis' (flesh given to worms).

Also 'zabulus-a-um', that is 'diabolus' (the devil).

Also from that adverb 'simul' (at once or at the same time) comes 'simulo-as-are' that is to feign falsely and to feign correctly. That he himself knows that, which he does not know, or that he is that, which he is not.

Also by composition is derived 'dissimulare' (to dissemble) that is to pretend, that he does not know that which he knows, or not to be that which he is.

CONCERNING THE STAG

Natures twain hath the Stag, and two with a mystical meaning.

These nature's history tells teaching a lesson in each,
Into his nostrils at times the Stag finding serpents attracts
them,

Out of the caves in the earth, and from the cracks in
the rocks,

Which he devours, and soon by the strength of their
poison is heated,

Hastens he then to a spring, knowing its waters are cool,
Here he greedily drinks, and the poison is quenched by
the water,

Thus too he makes himself young, what time he casts
off his horns,

We men too, when deceived by the tricks of the serpent
of old time,

Gather poison from him, and with his fuel are burned,
These he offers to men such as luxury, hatred, or anger,

Also at times to us all, chiefly the lusts of the heart,
We should then run with all haste to Christ who is our
living water,

Who when he cleanses our souls, drives all this poison
away.

Now, if our sins are thus cleansed, we are once again
youthful and happy,

Our sins in truth are like horns, making us burdened
with care,

Heavy indeed are the horns which the Stags themselves
carry on their heads,

But unlike to our sins, carry no shame to the Stags.

In this sixth description the Author places the characteristics of the Stag. And he divides it into two parts, according to which the Stag has two characteristics.

The second part begins here—('Swimming o'er rivers'). The first part to this point he divides into two. For in this first part he places the history, in the second the allegory.

This second part begins here—('We men too, when deceived').

He says in the first part thus. That the first characteristic of the Stag is of this kind. The Stag seeks the cave of some snake. The snake for his part lies hidden, and withdraws himself, either into a hollow in the ground, or into a crevice of the

rock. He does this on account of the cold of winter and because he is of the coldest nature. Also on account of the Stag, whom he flies from as his bitterest foe.

Accordingly the Stag, the snake's hole being found, goes to the water, and drinks as large a quantity of water as he can, and returning, discharges the water he has drunk into the hole, in which the snake lies hidden.

The snake wishing to get out of the hole, the Stag draws him up through his nostrils, and swallows him.

The snake's poison being felt by the Stag, he vomits up the snake, soon however he begins to thirst in an unusual manner, and therefore at once desires water.

To the water he goes again and refills himself, and afterwards vomits up the water together with the poison.

At the same time he drops his horns which are large and heavy, and in this way the Stag renews his strength and becomes young again.

Then at this place—('We men too, when deceived') the Author gives the allegory concerning the first characteristic of the Stag, saying indeed this, that just as the Stag thirsts by reason of the poison of the snake, and when this is perceived, he runs to the water and renews his strength, as has been stated.

So a man deceived by the guile of the old serpent that is the devil, then the man, to counteract that poison which is sin, namely luxury, or anger which begets hatred, or avarice, or other mortal sin, after the manner of the Stag, ought to run to Christ, the living water, who by His grace proceeding from Him, is a living fountain, and he ought to use true penitence, and vomit up in confession errors contracted, which are like horns, since they press on miserable sinners with the mass or weight of sins.

Then following at this point—('Heavy indeed are the horns') the Author adds that as the horns are a load for the Stags, so also are sins a load for miserable men.

But in this there is a difference, because the Stags do not carry horns to their shame and disgrace, as the sinner carries his sins.

Also by the horns of the Stag we are able to understand good works, because as the Stag defends himself with his horns, so a man ought to defend himself from the devil by good works.

Besides by the horns the pride of a man can be understood, since just as the horns bring no honour to the Stag, but a great weight and trouble, so pride brings no honour or benefit to a man but only eternal death.

Swimming o'er rivers and travelling the earth in like
manner they wander,

Covering distances great, whenever pastures they seek.
Stepping all in a line, they carry their chins very highly,
Each one bears on his back (the) chin of the Stag in
his rear,

This is the order they keep, should the herd be in number
some hundred,

Falling weary the first leaves, and takes place as the last,
So all changing in turn, and mutually helping each
other,

None ever fails on the road, travelling the whole of the
way,

In such a way as this each bears, for another, the burden,

This they do movèd by love, teaching us, others to help,
Thus is the law of our Master Christ to us, proven in
Nature,

They, who act thus, for reward, shall feed in pasturage
green,

This is the second part, in which the Author places the
second characteristic of the Stag, and it is divided into two
parts for in the first part he gives the characteristic, in the
second the allegory, and this begins at this place—('In such
a way as this').

He says in the first part thus : The second characteristic of
the Stag is that when the Stags seek pasture, then it befalls them
sometimes to swim across some river, and in swimming they
follow such an arrangement, that all proceed in an orderly way,
namely one behind the other, even if they should be a hundred
in line. Each one of the Stags following, rests his head on the
back of the Stag in front of him. When the Stag the first in
the line becomes tired, then he goes back and rests his head
on the back of the last Stag, at the end of the line.

In this way all the Stags change places and help each other
mutually, and they complete their whole journey with this pro-
cedure, nor do any of them fall out or fail.

Then at this point—('In such a way as this') the Author begins the allegory of the second characteristic of the Stag saying thus: Rightly as the strong Stag relieves the weaker Stag of the weight of his horns, so stronger men ought to help the weaker and the rich ought to come to the help of the poor in their needs. And so the will of Christ is to be accomplished, that whoso fulfils his law and commands, will come to that heavenly country where are the pastures of life.

In one place the Apostle says: 'Bear ye one another's burdens and so fulfil the law of Christ.'

That one should bear the burden of another is nothing else than to have tenderness of heart in respect of one's neighbour, such as by visiting the sick, by clothing the naked, by feeding the hungry, by consoling those in trouble, by pitying the oppressed, by loving good will, and so on.

Also in another place: 'Whatsoever ye would that men should do to you, do those things to them.'

Also 'Cervus' (Stag) is derived from 'Ceros' in Greek, which is 'Cornu' (a Horn) in Latin.

CONCERNING THE SPIDER

Spiders are worms, we are led to believe,
 Always employed in the threads that they weave,
 He is accustomed to live in this snare,
 Which as the builder he loves to prepare,
 These are the nets which for thee Fly are made,
 So that in flying you may be waylaid,
 And by your sweet flesh his hunger be stayed,
 Though in his weaving no labour he spares,
 Gain to him there's none on these feeble snares,
 Carried away as the sport of the wind,
 Broken they fall nor again come to mind,
 Just like the Spiders, some men try to please,
 Those of their foes, whom they wish to deceive,
 These they first plunge into woes, then destroy,
 And by these means, in their hearts, they get joy,

Sometimes with malice another they take,
Sometimes they do it for wickedness' sake,
Sudden they die, and then all their nets fall,
Just as the Spiders' to nothing at all.

In the seventh division the Author lays down certain characteristics of the Spider. And this is divided into two parts, for in the first he places the natural history, in the second he places the allegory, and the second part begins here—('Just like the Spiders').

He says in the first part thus: That the Spider is of such a nature that it is accustomed to weave or construct a web with great art and much trouble, in order to catch flies, and hides himself on the border of the web, until a fly or other small worm flies into the web. Then the Spider hastily running to him eviscerates him, and leaves the body to hang empty in the web.

Then the Author adds in the first part that the web of the Spider is extremely fragile and easily broken by a breath of wind.

('Just like the Spiders'.) Here begins the allegory, and says that as the Spider lays his snares for the flies and by deceiving them catches them, and eviscerates them, so also are some men in the world, such as thieves and corpse-bearers, who also lay snares for men, seeing that they kill them with guile, and after stripping them of those things which they have, leave the dead body.

Then again the Author adds in the first part, that such men take much pleasure in this, that they are able to do harm. But nevertheless their life is on a web, like the web of the Spider. And dying they fall to nothing by plunging into hell.

He is able also in the second part to show another matter. For by the Spider is understood an avaricious man, for as the Spider eviscerates flies, so the avaricious man in acquiring wealth eviscerates the poor, and oftentimes leads them to death.

Again thirdly it is explained thus, the Spider, that is the devil, watches for us as if we were flies, by placing in our ways hooks, nets, and snares, that he may be able to catch us through sin, and when he catches any one by reason of his consent to mortal sin, then he eviscerates him, and deprives him of all grace, unless he should recover it by confession and penitence. And the web of the devil is very weak, because, by his own will through penitence, a man is able to escape from it, by drawing back from evil, and by doing good.

Here also is another characteristic of the Spider, which is not mentioned in the foregoing, namely that the Spider fears the sun and is accustomed to weave more at night than in the day, and if he should weave in the day, he does so in a part where the sun cannot shine round about him, but in the shade.

Which is explained thus: For the devil fears the sun, that is the Holy Church, or a man who is righteous and upright, because a righteous man is like the sun, and he would not dare to do anything to such a man, unless he should consent to it. Therefore the devil endeavours to weave his web in the night, when that righteous man is less on his guard.

Also note, that the Spider has a load of poison on his back, and on account of this fears the sun. For as soon as the heat of the sun touches him, that poison being made liquid will break him into many pieces. Just so a man does having malice in his heart.

CONCERNING THE WHALE

Greatest of all is the Whale, of the beasts which live in the waters,

Monster indeed he appears, swimming on top of the waves,

Looking at him one thinks, that there in the sea is a mountain,

Or that an island has formed, here in the midst of the sea,

He also sometimes his hunger (which worries him often most greatly),

Wishes at once to relieve, warm is his wide open mouth,

Whence he then sends forth breaths of odours as sweet as the flowers,

By which to him he attracts fishes of sizes quite small, Small ones indeed, we must say, because any fishes of great size,

Nor full grown can he eat, nor can eject from his mouth,

All little fishes he gladly retains to guard against hunger,
Not in the way that he did, swallowing Jonah of old,
On the approach of a storm, or fearing the heat of the
summer,

All of the herd quick depart, troubling the depths of
the sea,

Often again the Whale, rising up to the top of the waters,
Just like an arm of the land, seems he to those on
the sea,

Hasten the seamen to this, and tie their ship, fearing a
tempest,

They having made it secure, jump from the ship to
the shore,

Kindle they then a hot fire, which by them is carried on
shipboard,

That they themselves may be warmed, while cooking
quickly some food,

The Whale now feeling the heat, at once plunges under
the waters,

Thence to the place whence he came. Thus ship and
all are destroyed.

The Author, in this eighth division, treats of the characteristics of the Whale. And it is divided into two parts. For in the first part he places its natural history, in the second part he places the allegory. The second begins here—('As is the Whale'). The first part up to this point is divided into two parts, for in the first part the Author treats of the size of the Whale, and in the second he treats of its characteristics.

The second part begins here—('He also sometimes his hunger').

In the first part therefore he says thus, that the Whale is a great beast either a monster, or a fish greater than all the living creatures of the sea, and is a monster so great, that whenever it appears in the higher part or surface of the water, it is

seen to those looking at it, as if it were a great mountain on the seashore, or an island in the sea.

Then further on it is said here—(‘ He also sometimes his hunger ’). The Author places the first characteristic of the Whale and says thus. Whenever it happens that the Whale feels great hunger and desires to feed freely, then he dilates, and opens his mouth and sends out his breath, which is sweet as the smell of flowers. When the small fishes feel this sweet breath, they enter the Whale’s mouth, and thus by swallowing them he satisfies his hunger. In every possible way he permits only small fishes to enter his mouth, and not large ones, because he is not able to dispose of them.

Then the Author adds that the Whale does not swallow the small fishes in the same way in which formerly he swallowed the prophet Jonah, because he cast him up again on the shore, but these small fishes he retains in his belly.

Then at this point—(‘ Hasten the seamen ’) the Author places the second characteristic of the Whale saying thus. Whenever there is a great tempest in the sea, so that the stormy winds stir up and disturb the bottom of the sea, and the wind is very hot, then the Whale raises himself from the bottom of the water to the top, or surface, the sailors, seeing really the Whale, think that this is a promontory, wherefore they hasten, and wish at that very place to tie up their vessels, lest they should perish in such a tempest. Then, when they wish to build a fire that they may warm themselves and cook food, they are deceived, because the Whale, when he feels the heat of the fire, plunges into the sea and then the ships are in peril, and he himself returns to his own place, namely the bottom of the sea from whence he first came.

As is the Whale with his great bulk, so is the devil with
all men,

Those, he has trained by his craft, men of great magic
appear,

By him, through all the world the minds of all men are
changed,

For them he hungers and thirsts, and when he can he
destroys,

Those weak in faith he attracts, and with sweetness of
words he entices

Those who are strong in the faith, over these casts he
no spell,

Whoso confides in the devil, to whom all his hopes are
entrusted,

Quickly is dragged down to hell. So sorely is he
deceived.

This is the second part, in which the Author places the
allegory to be derived from the nature of the Whale. And he
says thus : Just as the Whale is great in bulk so Zabulus, that
is the devil, is great in the sight of men, as the black wizards
state, who, by devilish power through their magic art, are seen
to do great and wonderful things. Therefore devils appear to
be mountains in the sea, because they pour out on all sides
their deceptions throughout the whole world.

And just as the Whale, by sending out a sweet breath into the
sea through his mouth, attracts small fishes, so the devil by the
sweetness of his suggestions (which is by promising long life, and
in the eager desires of the flesh) draws to himself small fishes, that
is men not strong in faith or in good works, or if he catches
such, he does not hold them long, but immediately throws them
up, just as the Whale formerly did not hold Jonah the prophet.

And just as the sailors sometimes will be in great peril, when
he himself plunges down, that is when by Divine judgment he
will be rebound in Hell, namely after the day of judgment, then
sorely deceived are those who are dragged down to the infernal
regions, that is to the hell of fire.

CONCERNING THE SIREN

Sirens are born of the sea, and the strains of their mar-
vellous voices

Oft come to listening ears in many melodious measures,
Hearing these, sailors are lured into places of imminent
danger,

Thereto enticed by the sound of voices so sweetly en-
chanting,

Thus by them not only ships, but also men's lives are
 imperilled,
 Those who have seen them will say, that the nature of
 them is as follows,
 From the waist upwards they're shaped in the form of a
 beautiful virgin,
 What makes the wonder so great, is from thence lower
 down they are fish like.
 The Honocentaurs, 'tis said, are also creatures of two
 forms,
 In which the form of an ass, with a man-like body, is
 mingled,

In this ninth division the Author places the characteristics of two living creatures, namely the Siren and the Honocentaur, joining to them the allegories of the same.

And it is divided into two parts, in the first of which he places the characteristics, in the second the allegories of the same.

The second part begins here—('Many men are there').

The first part up to this is in two divisions, for in the first division he places the characteristics of the Sirens, and in the second part the characteristics of the Honocentaurs.

The second part begins here—('The Honocentaurs, 'tis said,').

He says, therefore, Sirens are monsters of the sea producing sweet songs, to which songs on account of their sweetness the sailors approach closely, and in consequence incur either shipwreck, or danger of death, as they tell, who, at some time or other, have escaped from such danger.

The Author tells also what may be the form and disposition of them, because from the navel upwards, namely in the higher part of their body, they have the appearance of a beautiful virgin, but from the navel downwards, namely the lower part of the body, they have the appearance of a bird or a fish. Wherefore they are called monsters.

Then at this place—('The Honocentaurs, 'tis said,' &c.) where he says that the Honocentaur is a monster of the sea having an arrangement of the body in two forms, as has the Siren, since the upper arrangement of the body is like a man, and the lower arrangement of the body is like an ass.

Many men are there in truth who are thus of two forms
in their conduct,
Saying one thing to you now, but then at once doing
another,
Outwardly saying one thing, but inwardly acting against
it,
Since of this kind there are many, who, speaking the
praises of virtue,
Libertines are yet in deed. Of the State, how they add
to the lustre?

Here the Author places the allegory of both of these monsters,
saying thus :

Just as before-mentioned monsters are of two forms in one
body, and through them sailors are deceived, so there are many
men double tongued, who say one thing and do another, nor
do they according to what they say.

Thus also are some preachers and other men teaching and
admonishing to do good and virtuous deeds, while they them-
selves indeed are doing bad and blameworthy acts.

Such men are called hypocrites, which is derived from 'hupos'
which is 'above' and 'crisis' which is 'gold' as if appearing
outwardly as gold, and as men using the powers of reason, but
inwardly they are like beasts wanting in reasoning powers.

Also it is possible to find another allegory outside the text.
Namely that by Sirens is understood the devil, and by the
sailors is understood a man. And this rightly, because, then
just as the Sirens attract sailors to them by the sweetness of
their songs, and cause them to be in danger, so also the devil
promises and leads men to pleasures, by which he brings a man
into danger of eternal condemnation.

CONCERNING THE ELEPHANT

Huge indeed in their bulk are the Elephants born in the
Indies,
These then well might you think equal to mountains
in height,

Moving at times in a flock like sheep when seeking for
pasture.

Turned back to back they unite. When in this act
they agree.

Only one birth they achieve, though the years of their
life are so many,

Numbering centuries three. Nor do they quickly in-
crease,

Only one born at a time, which is carried two years by
the mother.

Lest she fall bringing forth young, she stands in waters
quite deep,

Since, from the form of her legs, rising up again never is
easy,

Hence, any chance of a fall, much by the mother is
feared.

When it desires to sleep, or recover by slumber when
wearied,

It finds a fairly large tree, 'gainst which it leans its
great bulk,

This tree the hunter observes, then cutting half through
it, remains there,

Hidden, he then keeps his watch, till when the beast
seeks its sleep,

Thinking its safety secure in the usual shade of its own tree,
Comes there, and leaning thereon, falls with the fall of
the tree.

If the man should not be there, it will groan long and
lastly will trumpet,

Elephants, many and great, quickly then come to its
help,

This one, unable to raise, they all join in trumpeting loudly,
Suddenly comes to their aid, one of them smallest of all,

Of whom, 'tis strange to relate, its instinct now raises the fallen,

Who, in this manner, escapes snares, which the hunter has laid.

If, from the hairs of this beast, dense smoke can be raised in a dwelling,

Snakes and all poisonous things, living there, leave it in haste.

In this tenth division the Author places the characteristics of the Elephant, and it is divided into two parts.

In the first part he places the characteristics of the Elephant, in the second he places the allegory regarding it.

The second part begins here—('Thus Adam first of the race').

The first part then is divided into two, according to which he lays down chiefly its two characteristics.

In the first part of these he says, that Elephants are animals so great, that if you should see them, you would assert that they are mountains, on account of the immense size of their body. For indeed 'Elephant' in Greek is called 'mons' in Latin.

The first characteristic therefore of the Elephant is such that they are accustomed to herd together to seek pasture, as sheep do. And they are very long lived. Yet, nevertheless, they bring forth young once only in the whole of their life, which is three hundred years. And when the female may have conceived the young in her womb, she carries it for two years.

When indeed the time of bringing forth the young is at hand, then the mother goes to deep water, and there brings forth the young one, because if she should bring forth the young one on dry ground, she might perhaps fall, and thus die, in consequence of the difficulty and pain of birth.

The second characteristic of the Elephant is that when it wishes to rest, it seeks and chooses a tree strong and great, leaning against which it rests, standing up, because it is not able to bend its legs, so as to lie down on the ground.

The hunter marks that tree, and cuts into it, yet for some part of it he leaves it uncut. He covers the cut, and goes away until the Elephant should return for rest. When it comes, and

according to habit leans against the tree, it falls together with the tree to the ground.

If then the hunter is not immediately on the spot to capture it, it begins to trumpet, and another Elephant, hearing its noise, quickly runs up, striving to lift it, and when it is unable to do so, it joins the other in trumpeting, and then many and great Elephants run up, and when all are unable to lift the fallen one, they all begin to trumpet together, and then one small Elephant joins them, who, by its clever instinct, lifts it up, and in this way, the Elephant which first fell with the tree having been raised up, escapes.

The wonder is, however, that the great Elephants were unable to lift it, while the small Elephant did so.

The third characteristic of the Elephant itself is, that whenever a smoke is made in any house from the hair of an Elephant, that smoke drives away all snakes, and other poisonous animals, from that dwelling.

Thus Adam first of the race was the cause of man's fall
in the garden,

Whom Moses wishing to raise, all of his efforts were
vain,

After him prophets desired to do the same work, but they
could not,

Then to men's aid came the Christ. Himself the
answer to prayers,

Who being humble and small, since God took the shape
of the human,

Thus He lifted men up, making Himself the accused,
Sweet is the perfume of Christ, undoubtedly full to His
promise,

One coming rightly to Him, he will be blest in his
deed.

All that is wicked and vile will fly from the Heart which
receives Him,

Henceforward no cause of death will then be hurtful
to him.

Here the Author places the allegory of the aforesaid characteristics of the Elephant, and that part is able to be divided into two, according to which there are two allegories, corresponding to the two characteristics of the Elephant, but for the sake of brevity they are read together.

The meaning is as follows : That just as the Elephant falls to the ground by means of a tree, marked and cut by the hunter, so Adam, the first man, by reason of his eating from the forbidden tree, that is by reason of his eating the apple, fell to the ground, that is to death, with the tree. To which the hunter, that is the devil, by his deceit in inciting Adam to transgress God's commands, led him.

Moses in truth was not able to lift him, nor in like manner other prophets. These therefore together began to trumpet, that is, to pour out their inspired utterances to God. And at length in answer to their prayers, came one small Elephant, namely, Christ Jesus, small, that is, the most humble of all, and lifted up that man. Since He redeemed him by His own death in the punishment of the cross.

Also just as by the smoke made by the hair of the Elephant, snakes and other venomous animals are driven away, so by the perfume of the sweet word of God, all vices fly from the heart, nor does any cause of danger, that is, death, come near to him who rightly hears the word of God and firmly keeps it. According to the word of the Gospel : 'Blessed are they who hear the word of God and keep it.'

CONCERNING THE TURTLE-DOVE

Doves like the turtle vainly love never,
Mated to one love, clings to him ever,
Always is with him, whatever befall,
By day, or by night, ne'er leaves him at all,
None will e'er see her from him far apart,
Deep as she may feel the pain of her heart
Reft of him, no mate shareth her lone nest,
Lone is her day's flight, lone is her night's rest,
Living, his image in her heart reigneth,
Keeping herself hid, chaste she remaineth.

In this eleventh description the Author lays down the characteristics of the Turtle-dove. And it is divided into two parts, for in the first part he places its nature, in the second the allegory, which begins here—('Thus the soul stands fast').

Hence the first is in two owing to the fact that the Turtle-dove has two characteristics. The second begins here ('Reft of him'). And he says that the Turtle-dove has towards her mate not simply love, but the passion of love. For she herself wedded to one mate out of the rest, never is separated from him as long as she lives, nay more, she remains with him by day and by night.

That same characteristic is fully described in the verses themselves. The Turtle-dove for ever keeps for him her first love. And her first mate being lost in death, she never seeks another mate.

Then at this point—('Reft of him') the Author shows the second characteristic of the Turtle-dove, which is that when the Turtle-dove loses her mate, she is never associated with another from the rest, nor is she observed in a friendly way with other birds, but remains by herself. Nor does she sit on a branch very full of leaf, but on a dry stem, and instead of a song gives sighs and always in her heart carries her mate as if he were living, and thus always keeps chaste.

Thus the soul stands fast faithful for ever,
 Blest in the strong bond failing it never,
 Christ is its true Spouse also its dear Lord,
 When the heart's truly full filled with Christ's word,
 Those living near Him live well to life's end,
 Having Him always, ne'er want a true friend,
 Although 'tis said Christ descends into Hell,
 That soul which knows Him in heaven to dwell,
 Holds itself waiting His coming to share,
 And for the judgment itself doth prepare.

Here the Author places the allegory concerning the nature of the Turtle-dove, saying : As the Turtle-dove once united to one mate is always at his side, so any faithful soul, once linked to its Spouse, namely Christ in baptism, always ought to remain

at His side in well-doing day and night, so that from Christ it should never be separated by sinning mortally. Whence the Catholic Church day by day prays in saying: 'Grant that on this day, and on all other days, we may fall into no mortal sin, but always our speech may go forth to advance thy righteousness and our thoughts and deeds may be similarly directed.'

Also as the Turtle-dove deprived of her mate never seeks another, but at all times keeps her chastity inviolate. So the faithful soul, granted that it may be deprived of its Spouse and his corporal presence, since He ascends to heaven, ought never on any account to associate with another mate, namely the devil, but ought to remain chaste.

Or it is thus explained, since the faithful soul does not feel at all times the presence of grace and devotion, it ought not therefore to turn to other things, namely the things of the flesh, but in the day of evil things it ought to call to mind the day of good things.

Also the faithful soul ought not to rest on the green branch, that is to seek the delights of the world, but on a dry stem, that is in true sorrow and penitence of heart, which make a man dry to worldly things, so that he ought to await the coming of his Spouse, namely in the day of judgment, when He will judge the whole world, that is all men.

Also he will have a sigh in place of a song, that is he will weep for sins committed, by proposing with determination to make amends for sins committed. That at the last he may be able to be saved and preserved with his Spouse in the day of judgment.

CONCERNING THE PANTHER

No other beast of the earth in beauty excelleth the
Panther,
Having a coat which is white, but sprinkled with number-
less round spots,
After his hunting is done, well filled with the food he has
taken,
He quickly finds a lone cave, and himself in a deep sleep
he stretches,

Sleeping thus three days he lies, then rising he roars with
a loud voice,
When from his throat comes a breath of a fragrance so
sweet in its nature,
That by its strength it o'ercomes, and of all other scents
is the sweetest,
Thus at the sound of his voice all the beasts of the wild
are attracted,
Since ever following him is an air that is laden with
sweetness,
So do the beasts of all kinds. While the dragons alone
in their terror,
Fly or become as the dead, on hearing the voice of the
Panther,
Hide in the caves of the earth, and do not appear for
a long time.

In this twelfth and last division the Author Theobaldus places the characteristics of the last living creature, which is called the Panther or *Penthera*. And it is divided into two parts. For in the first he places the history of the Panther, in the second he places the allegory, which begins here—('Christ in a mystical').

In the first part, therefore, he says that the Panther is an animal of different colours, and is accustomed to feed itself on various foods, and to eat the sweetest herbs. When also he is tired he lays himself down in his cave and sleeps continuously for three days.

On the third day indeed he rises, and begins to roar loudly, and send out from his mouth the most sweet smell, carrying a fragrance above all sweet scents. Wherefore all other wild beasts, hearing his voice, immediately run towards him, and follow him on account of the sweetness of his breath.

Except the dragon alone, who, as soon as he hears his voice, flies from him and hides himself away in his cave, lest he should get the smell.

And the reason of this flight is according to a philosopher, both in the first book concerning generation or birth, and cor-

ruption or death, as well as in the second book of natural physics. All corruption or death is caused by the opposite, and the dragon has a most foul breath.

If therefore the breath of the Panther should meet that of the dragon, it would follow that the dragon must die.

Therefore the dragon takes flight.

Christ in a mystical sense is said to resemble the Panther,
Who when compared in form to all men so greatly excels
them,

He was content when He drew to Himself all those who
were willing,

Then for a time He lay in a sleep, when by death He
redeemed us,

To all the world He sent forth a sound, when He rose
from death's slumber,

Rising from earth He reigns evermore with His Father in
heaven,

Whom all the tribes of the earth, if they truly believe in
Him follow,

One only flies and lies hid, whose deeds are ne'er done
in the open,

That deadly serpent of old, who to mortals was ever a
foeman,

Openly leads none astray, but in secret he many be-
guileth,

These also may He defend, who from age to age reigneth
for ever.

Here the Author places the allegory of the Panther itself, saying that by the Panther, Christ is understood. For just as the Panther is the most beautiful of all four-footed animals, so Christ is the most beautiful of all men. And just as the Panther when he has been filled with different foods, sleeps for three days, so Christ wearied by reproaches, insults, and various injuries, rested for three days in the tomb. And as soon as

He rose again, uttering a voice, He sent forth a most pleasant fragrance, evidently in these words : 'Peace be with you, I am here, be not afraid.' Which He brought about when He ascended into heaven, seeing that sitting at the right hand of God the Father, He sent forth the most delightful incense, namely the Comforter, whom He poured into the hearts of the disciples. And up to the present time to a man truly penitent through confession, repentance, and reparation, He continues to pour out. Wherefore devout men by belief in Him, follow Him. Except only the dragon, that is, except the devil, and all devilish men. Just as the dragon also fears the Panther, so the devil and also men of perverse minds fear Christ. Also just as the dragon hides himself lest he should hear the voice of the Panther, so men serving the devil fly and dread the words of Christ, and of those belonging to Him.

Whence in the Gospel the Lord said to the Jews : 'He who is from God heareth the words of God, but because ye are not from God, ye do not hear the words of God.'

Also just as the skin of the Panther has different colourings, so for all good works which men do in this world, the spiritual Panther, namely Christ, will of a certainty give back to men their due according to their different merits.

Whence it is written in the Gospel : 'In my Father's house are many mansions.' To which may He lead us, who One in essence, and Triune in person, and who, without end, lives and reigns God, through infinite ages of ages.

AMEN.

The end of the Physiologus of Theobald concerning
the nature of the twelve living animals.

Printed by Henry Quentell in the Holy State
of Cologne.

APPENDIX A

Translation from the Italian
of an article in the *Quarterly*
Magazine entitled
'Studia Picena'.

APPENDIX A

An Unpublished Moralized Bestiary

§ 1. *Codex No. 5 of the Archives of the Chapter of Fano.*

The archives of the Chapter of Fano, which are rich in papers, registers, and documents from the tenth century down to our day, contain also some manuscripts of various origins. The chief among them is the *Codex Nonantulanus*, a large volume on vellum of the eleventh century, which formerly belonged to the famous Abbey of Nonantola, and contains, in addition to many lives and legends of saints, the lives of the patrons of Fano, St. Paterniano and St. Fortunato.

Two other miscellaneous manuscripts are of interest, and, as far as I know, have never yet been carefully studied; Monsignor C. Masetti, some half-century ago, merely added an index at the end of the books.

Codex No. 5 is a volume of 106 leaves, on vellum, measuring $27 \times 17\frac{1}{2}$ cm. It consists of twelve quires in fours and one in fives. Several quires are wanting a leaf, and others have had one added. The volume is bound in two rough boards about half a cm. thick; the back is covered with reddish leather without ornament; of two clasps of leather like that of the back and of copper, only one has survived; the stitching has become loose, so that some quires are detached.

Proceeding to examine the contents of the book, we find in red at the head of the first page 'Incipit liber Ovidii epistolarum. Penelope scripsit Ulixi' followed by an H in red (Hanc tua Penelope lento tibi mittit, Ulixes), Interlinear and marginal notes accompany the text, which is written in a gothic letter, the first letters of the verses being capitals decorated in red by strokes of the pen, and with some miniatures. These notes vary in amount on the different pages, which are sometimes

much worn and appear to have been well used. They are purely grammatical notes, and certainly—as we shall see later—show no great perspicacity in the writer. They are written in a tiresomely minute hand.

The *Heroides* of Ovid end 'Explicit liber Ovidii Epistolarum Deo gratias' half-way down f. 49 verso.

Here begins our work *Incipit liber physiologi*. It is written in the same hand as the *Epistles*, the first letters of verses being capitals, and those which begin the treatises on the different animals being decorated in red. There are a few interlinear notes. The work ends at the foot of f. 53 verso with two verses in red :

Finito libro sit laus et gloria Deo
Cui si non alii placeant haec metra Teballi.

On f. 54 begins an eclogue 'Heliopum Terras jam fervida torruit aestas', which ends half-way down the verso of the next leaf. This is written in double columns in a smaller and more recent hand than the preceding. F. 54 has evidently been written later in double columns which are transverse to the original columns. This leaf was not part of the original quire, but was added later. Clearly the last leaf of the preceding quire must have been blank. Wishing to use this for a composition of more than 300 verses, the copyist inserted a leaf, using an old, cleaner page, and writing in a small hand in double columns. In spite of this the work has many notes, to read which one must 'sharpen one's vision' (Dante).

It ends :

Sol petit oceanum, frigus succedit opacum
Desine quae restat ne desperatio ledat.

On f. 56 begins the lamentation of a certain Henricus against the step-mother Fortune, who appears before him, and replies in a long monotonous tirade, extending to the foot of f. 67. This also is an addition like the preceding. It begins

'Quomodo sola sedet probitas! Flet et ingemit aleph', and ends 'Explicit Henricus cui nullus fuit amicus'.

In this are some important chronological references. On f. 67 begins the 'Liber magistri Gualfridi Anglici de nova poetica. Incipit prologus'.

Papa stupor mundi has an elaborate P in red, and the titles are rubricated. It is in the same hand as parts 1, 2, 4, &c. It has many notes, and has been much used. It ends with the verses 'Crescere non poteris quam tu de jure mereris. Lege sepe lege, ne quid facias sine lege'. After this, 'Explicit liber magistri Gualfridi Anglici de poetica novella, deo gratias'. Then follows a sequence in honour of the nativity of Mary. On f. 95 verso there is written a philosophical treatise on the virtues, *Moralium dogma philosophorum*. The inscription is well done in red and green. The end is mutilated, and is as follows: 'quarto ne clam gratias referant'.

On the last quire, ff. 99-104, there is a poem written in double columns of Ernfridus on the Curia Romana, in particular attacking Simony. It is written in a more recent minute hand, with many abbreviations. It begins 'Pastor apostolicus de cardine solis ad undas', and ends 'Hinc loca nota videntur hinc peregrina domus'. On the verso of f. 104 is a meditation on the death of Jesus and the efficacy of His precious blood. It is in verses, written in a minute hand in double columns, ending on f. 106 recto at the foot of the first column. It begins 'Christe de te volo conqueri', and ends 'Quid amant nisi sordes'. Finally, three columns contain a homily of Bishop Giovanni, called Joannes Baptista, beginning 'Hodie nobis Beatissimi Joannys virtus Herodis severitas cum refertur', and ending 'Baptista salutem'.

§ 2. *Date of the Codex.*

The *terminus a quo* is given by the works contained in the MS. Chronological references are found in the poem of Henricus against Fortune, in which there are allusions to hap-

penings at the end of the twelfth century as if they were recent events, the conquest of Palestine by Saladin (1170), the expedition of Henry VI to Sicily (1165-97), the capture of Richard Cœur de Lion by Leopold of Austria (1192). The poem, then, was composed towards the end of the twelfth century. A still clearer conclusion may be drawn from the presence in our MS. of the *Poetica Novella* of Gualfridus Anglicus of Vinesauf, born in England, who appears to have written it in 1208 while teaching at Bologna or during his residence at Rome, and dedicated it to Pope Innocent III (for a notice of him see G. Manacorda, *Storia della Scuola in Italia*, vol. i, parte ii, Medio evo pag. 233 *e passim*).

Our MS. then cannot be older than *c.* 1250. But what of the *terminus ad quem*? The Palaeographic evidence shows that it is of the thirteenth, and most probably of the second half of the thirteenth century, at least as to the largest part which is by one hand. The poem on the Curia Romana and the Eclogue, which are composed in a freer style, may be as late as 1400.

One may suppose from its composition that the MS. is one of the scholastic manuals, used in the Church schools of the time, a kind of text-book or anthology useful for students of grammar or rhetoric. In fact, the larger part consists of the *Heroides* of Ovid and the *Arte Poetica Novella*, books evidently scholastic. The other works occupy a much smaller space, and they too are well suited to an anthology. Ovid was much studied in medieval schools. His rhetoric and harmony rendered him easily accessible for students. In fact, we find Ovid among the books possessed by the Bibl. Cenobiale of Bobbio (10th century), by the Basilica of St. Antoninus at Piacenza (12th century), and also by that St. Peter in Castello Venezia (4th century, &c.). (Manacorda, *op. cit.*, p. 339 seq.)

The *Poetica Novella* of Gaufridus of Vinesauf had a great success in the schools, and figures in the catalogues of the library of the Dominicans of Venice (12th century), in the

Dominican Library of Bologna (14th century), in that of St. Andrea della Valle at Rome (14th century), in various private libraries of the fifteenth century, and is known to have been widely studied in our schools of the fourteenth century.

That it was a school book is shown also by the ingenious notes, which would be helpful only to a young scholar. Who else, for example, would need the explanation that *successio* = *Progenies*, *addictus vinclis* = *traditus vinclis*, *sevit* = *seminavit*? One does not require more than an elementary culture to know that *specus* is the same as *spelunca*, or that *pecudis* in the case of Balaam signifies *asina*, or that the *idra* was a serpent, and Gibeon of Joshua a city.

We may assume that the MS. was used as a text-book in a Chapter or episcopal school of the fourteenth century, of which it is a venerable relic. It is not impossible that from the old documents of the archives some reference may be brought to light to this school, which certainly existed by the side of our cathedral, as of all other cathedrals of the Middle Ages.

§ 3. *The Physiologus.*

The lion on the cover of this volume (*Studia Picena*, vol. i of 1925), with its brandished tail and the slit of its archaic mouth beneath a pair of moustaches, is of good omen. It is taken from a primitive work from the façade of our cathedral. It is the work of some ingenious sculptor (the *docta manus* of Rainerio can hardly be traced in it), who made use of an older stone, a fragment of some Roman monument. Then in the sixteenth or seventeenth century, when every medieval work appeared unworthy of the light of the sun, our lion also was put to sleep under a cover of bricks and mortar. But now again it beholds the light of day, and after so many centuries is 'as fair as ever' (a quotation). It seems to invite us of the twentieth century to discover and pay honour, not only to the works of sculpture and architecture of the Middle Ages, but also the documents and writings of that period, however rude

and primitive, and even comic, they may be, like our lion, which, with its eyes like lamps and the paws of a terrier, inspires us with laughter rather than fear.

I have called this modest stone of the 'tawny king of the forest' of good omen, because he, the king of energy, encourages us to overcome the obstacles before us in restoring our cathedral and in producing these *Studia Picena*.

Here the lion appears to be in place, because he is, rightly, the first character of which our *Physiologus* treats. Any one familiar with medieval literature will know various examples of this class of composition, the delight of the ingenuous readers of the time. The *Physiologies*, the *Bestiaries*, were the popular zoological treatises of the age. The men of the Middle Ages were rich in imagination and full of curiosity for the strange and terrible in nature. They were interested with a childish enthusiasm in the fantastic stories of the ancients and of their contemporaries, which describe monstrous and voracious beasts or fishes, with that desire for the unknown which urged the Normans to venture their frail boats against the fury of the ocean, and Brendan in the Irish legends to journey to the Fortunate Islands, or the pilgrims to take passage to the Holy Land, or, finally, Tundal, forerunner of Dante, to explore Hell and Purgatory.

The majority of these treatises of elementary zoology describe fabulous animals which never existed, or attribute to real animals characteristics and virtues which they never possessed. Our work bears this out. It is no wonder that these books were filled with strange and often improbable accounts. They repeated stories already given by the Greek and Roman classical writers on natural history. Pliny, in his thirty-four books, has amassed many descriptions and stories of natural history which are often fabulous or inexact, though in part derived from the accounts of Aristotle and Theophrastus.

Many of these simple compilations were derived from Christian authors. St. Ambrose, in his *Exameron*, had given

much space to zoology and even to mythical zoology in his account of the works of the creation. St. Isidore of Seville, in his well-known encyclopaedia, the *Etymologiae*, had followed the same course at the beginning of the seventh century. A similar work was the *De natura Rerum* of Thomas Cantipratensis, while the various *Physiologi* all repeat more or less the same things, as we may see in that immense encyclopaedia of medieval knowledge, the *Speculum Maius* of Vincent of Beauvais, which generally repeats the language of the authors just cited.

We ought not to be surprised if the knowledge of natural history and zoology in these works is ill-founded and often ridiculous. We should rather consider that our most elementary manuals of zoology are the fruits of the experience, researches, and inquiries of many centuries, which have required the activity and self-sacrifice of countless men of science, who after the seventeenth century abandoned the more or less arbitrary assertions of their predecessors and returned to the direct examination of facts.

§ 4. *The medieval 'Moralizations'.*

This book, however, is not only a bestiary, but a moralized bestiary. It is a little difficult for us moderns at first to understand the connexion between these two words. What has zoology to do with morality? It is true that Aesop, Phaedrus, and nearer to our time, La Fontaine, Clasio, and Pignotti have put into the mouths of lions, wolves, and dogs, good moral instruction; but even the children of the lower school know that these are fables. The thought which has inspired the numerous *moralizations* of the Middle Ages is quite different. Further, we have not only moralized natural history, but moralized history, and even the moralized grammar of Donatus. Moral instruction for medieval writers is included in inseparably bound up with the facts of nature, and it is for us to discern them 'beneath the veil of the strange verses' (Dante).

To explain this mental attitude we must recollect that the fundamental form of medieval idea was given by the study which was most cultivated and most necessary, that of Holy Scripture. As is explained in the *Summa Theologica* of St. Thomas Aquinas (Quest. I, Art. x) 'non est inconveniens' to grant that Holy Scripture has besides its literal, obvious meaning—the only one which is valid in proving dogmas—also other meanings, mystical and spiritual, allegorical, anagogic, and metaphorical. 'The old law is an image of the new, and the new is an image of the glorious life. What the Head of the Christian family has fulfilled in the New Testament is an indication of what we ourselves must do. When the events of the Old Testament foretell those of the New, we have the allegorical meaning; when what Christ has fulfilled teaches us our duty, we have the moral meaning; when the events of the Old and New Testaments predict what will come to pass in eternal glory, we have the anagogic meaning.'

An example: Abraham prepares to sacrifice his son in obedience to the voice of God: this is the literal meaning of Scripture. The allegorical meaning is as follows: the humble and patient Christ will submit, like Isaac, to the tortures of the executioners without resistance. The moral signification may be this: as Abraham was ready to sacrifice his son at the command of God, so each one of us must be ready to restrain our desires in homage to the Lord.

The comments of the Fathers on Holy Scripture follows these principles. St. Augustine makes great use of the spiritual meaning. St. Gregory, in his famous *Moralia*, a work widely read at the time, expounds only the Book of Job according to its many significations, developing in particular the moral signification, as indicated by the title of the book. The attention of medieval readers was above all directed to gathering the spiritual meaning from the literal, and he who succeeded in this was held to be learned and enlightened. This conception is expressed in our work, verses 103-10, where in praising the

ant, because it divides every grain of fruit, it is explained that the reader of Holy Scripture must act similarly, separating the spiritual sense 'qui coelestia monstrat et mentem pascit' from the literal 'qui terrena sonat et corpus alit'. What is nature? It is the great book written by the hand of the Lord; then we may readily agree that in reading this great book with attention, we can find in the habits and customs of animals instruction directed to our welfare. 'The creator of all things, since he created the whole world for the advantage of man, was careful to instruct man for his salvation by means of the natural movements and the instincts which he planted in the brutes. So man can learn from the brutes what to imitate, and what to shun, what to copy and what to reject: thus he will return to his Creator by the way of wisdom, after he has become estranged by his ignorance,' thus says St. Pier Damiani in the beginning of his letter to the Abbot Desiderio di Montecassino, in which he instructs the monks through the instincts and actions of the animals, drawing freely on the books on natural history of his day. This is the rational basis of the *Moralizations* of natural history, which were so many and so popular in the Middle Ages.

§ 5. *Defence of the Moralizations.*

It is, however, true that this method lends itself to very varied applications. The imagination can work freely, so that two authors may reach very different results without either being confuted, as we shall see in our few quotations. But are we to deride or condemn this medieval 'forma mentis', as, for example, does Bartoli in vol. i of his *Sterea Lett. Ital.* (1878, p. 105 *et passim*)? The taste and enthusiasm for 'moralizations' among medieval writers testify to their constant desire to derive from everything arguments and incitements to moral good, to their spiritual improvement. The point of departure, that is the natural act on which these moral reflections are based, may be inaccurate or fantastic, the line of reason may

be simple and childish, but the ensuing advantage will be by no means invalidated. This mystical tendency, so far from being condemned or deplored, should rather be highly valued and imitated in a fitting manner. For them nature is not only a series of more or less interesting phenomena, as she appears to the materialist, but also acquires an eloquent language. She speaks of her Creator, the centre and source of being and knowledge, and speaks also of the beauty and grandeur of the supernatural world to which we are moving. She impels us to the moral perfection of our souls, which in itself is a beginning of the kingdom of God. Contemplated with these eyes nature—and history also—becomes a wonderful teacher, a true stair-way to God, to whom created things must lead rational man. As Virgil led Dante over the rocky cliffs of Purgatory to ‘ultima salute’, so the story of nature and of man will render us more ‘pure and ready to mount to the stars’ (Dante).

Moreover, if this spiritual attitude was more widespread and profound in the Middle Ages, it has never disappeared. The contemplatives and the ascetics are always informed with it. St. Francis of Sales is the most famous example for his ample use of allegories from natural history.

I have said that these ‘moralizations’ were many and popular. Handed down by tradition in fire-side stories and read by those who could read, the clerics, they became public property. The symbolical animals represented in the cathedrals of the Romantic period are a proof of this. Round the doorways, in the decoration of the façades and side-walls of the churches as well as on the capitals of the pillars, there is a more or less strange fauna, which says little to us to-day, but which spoke to the minds of the medieval peoples, just as the rude reproductions of scenes of the Old and New Testaments rightly called ‘*Biblia Pauperum*’, the bible which even the unlettered could read. It is not necessary to go to Parma, where the baptistery is adorned with a splendid frieze of fantastic animals, or to Modena or Benevento; one need only observe that our

cathedral Fano had no lack of such representations, as we can deduce from the poor remains preserved in the hall of the Bishop's palace, where are to be seen bears, lions, and eagles.

§ 6. *The relation of our Physiologus to other works of the kind.*

In order to give a preliminary answer to this question—a complete answer is another task—I have arranged in double columns the reading of our text with respect to three animals, that of St. Pier Damiani and that of the Physiologus of St. Epiphany (died 403), who perhaps first treated of this subject, and has many resemblances to our text. In some passages I have given also the relative reading in the *De natura rerum* of Thomas Cantipratensis and the anonymous Physiologus constantly quoted by Vincent of Beauvais. Finally, I give some sonnets of a Moralized Bestiary of the fourteenth century discovered at Gubbio by C. Mazzatinti, and edited by E. Monaci in *Atti d. R. Accad. d. Lincei*, 1889, Ser. IV . . .

By this comparison the differences and analogies of these medieval compositions will be evident. While the work of St. Pier Damiani considers a hundred animals, ours has only fourteen; it is then very imperfect, scarcely 300 verses. There are lacking the most popular animals which regularly figure in such compilations, for example, the Arabian phoenix, the salamander, the asp, &c. From this we conclude that we have here only a fragment of a larger *Physiologus*, composed by a certain Teballus or Tebaldus. We know nothing of this author, who from his name may be a foreigner. He is so called by Bartoli (op. cit., p. 87). In any case, the text here published for the first time will give readings which the learned can collate, with others from which they are perhaps derived.

§ 7. *The metre.*

The author hopes that his verses will be pleasing at least to Christ if not to others. Certainly 'si legitimum sonum digitis callemus et aure' we cannot give high praise to these verses,

which at times would make the hair of the satyrist of Venusium stand on end. It is not a question of trifles, but of gross metrical errors, so that at a first reading the poem is hardly decipherable from the point of view of metre. When we succeed in solving the difficulties of the writing and in expanding the abbreviations, we are confronted with one passable verse among many others which are not. Still, with a little patience, after analysing the whole poem, I think we can arrive with safety at the following conclusions.

The basic metre of the poem, as it must have been in the original composition, from which ours is derived, is the elegiac; alternate leonine, that is to say rhymed or with internal assonance, hexameters, and pentameters. From verses 50 to 91, in the whole of the description of the serpent, there is a generally regular sapphic metre. The copyist was not intelligent enough to grasp that the final Adonius of the Sapphic stanza constitutes a verse in itself, and he has always written it in continuation with the preceding verse. At first reading I could not explain why these long verses alternated with others much shorter.

The basic elegiac metre is taken up again to verse 163, that is to the description of the spider's web. Here we have regularly two dactyls followed by a choriamb. The scheme of this verse, unknown in classical metres, is $- \cup \cup - \cup \cup | - \cup \cup \cup |$; this might be called a decasyllabic Alcaic if the penultimate syllable were long instead of short, and perhaps this was the author's intention; unless it is a question of semiquantitative and semiquantitative verses, as we might suppose from the end of each verse, which is always unaccented.

This short parenthesis closes at verse 174, when the series of more or less defective couplets reoccurs. At verse 256 begins a series of twenty truly remarkable verses. They are twenty decasyllables formed by two coupled Adonii ($- \cup \cup - \cup | - \cup \cup - \cup$), and they might be written as forty verses.

From verse 275 to the end we have elegiacs. Examining

the metrical composition we observe various phenomena which show that the author was acquainted with metrical rules by ear only, and took liberties not allowed in Parnassus. In the first verse he allows the *e* of *leo* to be long; the third verse wants a syllable; verses 8, 9, and 10 will not scan at all; in verse 12 the *e* of *tertia* is considered short; verse 14 is neither a hexameter nor a pentameter, and the author has based his scheme on accent and not on quantity.

Verses 15-20 are less irregular, as also verses 25-48 on the eagle, where the elegiac metre is almost always recognizable, though the caesuras are far from elegant, half-feet are wanting here and there, and some shorts and longs are interchanged, &c. At verse 27 we have a proof that the errors are often due to the inexperienced copyist rather than to the author. He has written 'Fons ubi sit qui numquam surgere desit quaerit' instead of 'Fons ubi sit qui numquam desit surgere quaerit'. We might suppose that the scribe knew nothing of metre, and had little ear not to notice the disharmony. The same thing occurs at verses 85 and 97.

Another characteristic of these verses is the existence of the rhyme or assonance between the middle syllable of the verse and the last; they are in fact leonine verses more or less successful.

Rhyme, which is not found in the classical poets who are masters of quantity, appears when the sense of the length and shortness of syllables is fading, as a substitute for the vanishing metrical harmony. We have already seen how feeble is the feeling for metrical quantity in our text, and we are not surprised to find rhyme appearing from the first verse, *naturas—figuras*: verse 7 *fortis—montis*; verse 14 *vivescit—capescit*: verse 17 *tandem—partem*; and in verses 256-65, we have rhymes between verse and verse; *manebit—videbit—sedebit—tenebit—manebit*. Authentic rhymes, however, are not frequent; more often the good Tebaldus is content with a fugitive assonance or rhyme, reduced to the lowest terms. Verse 11 *suum—lustrum*; verse 12

vigilat—girat; . . . and so on. In the series of decasyllables also there are rhymes between verse and verse. In an appendix I give the rational construction of some sapphic stanzas, verses 50-92 and verses 255-65. Errors and mistakes are not wanting; e.g. in verse 104 instead of *lex* *singolare*, *leges*.

As to the transcription, I have been careful to give the original text with the greatest exactness possible, even in its metrical and grammatical errors. Rarely I have been unable to understand the sense or satisfactorily to read some verse or word: in that case I have added an asterisk. I also reproduce the notes as they are found in the MS., not because they are of great importance, but because they may be useful to some. They are in a hand possibly of the fifteenth century or a little later. The whole number of verses is 300, not including the usual concluding verse 'finito libro sit laus et gloria Christo'. The symbolical and perfect number so loved by Dante has thus been maintained by Tebaldus also.

In conclusion: this short work unearthed from the Chapter archives will increase the number of those works on which the learned can exercise their literary and philological analysis. It will be curious, and perhaps pleasant reading for those who wish to understand the medieval spirit and culture. Though little praised and cared for, that culture deserves loving study; for it is permeated with and based on Christian doctrine, it has given us those cathedrals which we enter with respect and wonder, and has left us the *Summa* of Aquinas, the *Commedia* of Dante, masterpieces as fresh and enlightening to-day as in past ages.

APPENDIX B

COMPARISON OF LATIN VERSIONS OF THE *PHYSIOLOGUS*

(1)

Printed in Cologne, 1492

(2)

Discovered recently in Codex No. 5
Archives Chapter of Fanum

(3)

Migne, Tom. 171, col. 1217-24

PRINTED IN COLOGNE, 1492

DE LEONE

Tres leo naturas et tres habet inde figuras	1
Quas ego Christe tibi bis seno carmine scripsi	
Altera divini memorant animalia libri	
De quibus apposui, que rursus mystica novi	
Temptans diversis si possum scribere metris	5
Et numerum solidum complent animalia solum	
Nam leo stans fortis super alta cacumina montis	
Qualicumque via vallis descendit ad ima	
Si venatorem per naris sentit odorem	
Cauda cuncta linit, quae pes vestigia figit	10
Quatenus inde suum non posset cernere lustrum	
Natus non vigilat dum sol se tercio girat	
Sed rugitus dans pater eius resuscitat ipsum	
Tunc quasi viviscit et sensus quinque capiscit	
Et quotiens dormit nunquam sua lumina claudit	15

MIGNE, Tom. 171, col. 1217-24

[1173] DE LEONE

Tres leo naturas et tres habet inde figuras,	1
Quas ego, Christe, tibi bis seno carmine scripsi.	

FANO

Tres leo naturas tres habet inde figuras. 1
Quas ego Christe tibi terseno carmine scripsi,
Altera divini memorant animalia libri,
De quibus aposu^{ea}i quae rursus mistica novi.
Temptans diversis si possem scribere metris, 5
Et numero rationem complent simul addita soldum.*

Nam leo stans fortis super alta cacumina montis,
Quacumque via descendit ad ima vallis,
Si venatorem per notum sentit odorem,
Cauda linit quo pes vestigia figit cuncta, 10
Quatenus suum non possit querere lustrum.
Natus non vigilat cum sol se tertio girat,
Set dans mugitum pater eius suscitât ipsum,
Tunc qui vivescit tunc senso quoque capescit.
Et quotiens dormit sua numquam lumina claudit. 15

Altera divini memorant animalia libri,
De quibus apposui quae rursus mystica novi,
Tentans diversis si possem scribere metris. 5
Nec numerum nostrum complent simul addita solum ;
Nam leo stans fortis super alta cacumina montis
Qualicunque via descendit vallis ad ima,
Si venatorem per notum sentit odorem,
Cauda cuncta linit, quae pes vestigia figit, 10
Quatenus inde suum non possit quaerere lustrum.
Natus non vigilat dum sol se tertio gyrat,
Sed dans rugitum pater ejus suscitât illum,
Tunc quasi vivescit, tunc sensus quinque capescit,
Et quoties dormit sua nunquam lumina claudit. 15

sc. Christo alti habitas in altitudine
 Sic tibi (qui celsi resides in culmine coeli)
 placuit sc. in fine saeculi visitare
 Cum libuit tandem terrenam visere partem
 i. omnes homines redimeres i. peccato
 Ut genus humanum relevares crimine lapsum
 omnino cognitum dyabolorum
 Non penitus notum fuit ulli demoniorum
 i. uterus virginis camera
 Viscera Mariae tibi Christe fuere cubile
 sc. pater i. post tres dies resurgere
 Et qui te genuit triduum post surgere fecit
 inferni vindicator ederes
 Cum mortis vindex mortem crucis ipse subires
 homines servabis
 In nos custodes qui nullo tempore dormis
 diligens sc. ovium rapiat dyabolus
 Pervigil ut pastor ne demat de grege raptor

20

DE AQUILA

 dicunt i. super omnes aves
 Esse ferunt aquilam super omne volatile primo
 sc. aquila senectus aggravat
 Qui sic se renovat quando senecta gravat
 aqua fluens investigat fluere desinat
 Fons ubi sit quaerit, qui numquam surgere desit
 vadit sc. fontem ad coelum i. vicino i. spere ignis
 It super hunc coelo, fitque propinqua deo
 phoebus comburit
 tunc sibi sol ambas accendit fervidus alas
 diminuit sc. alas sc. alas
 Et minuit grandes alleviatque graves
 obscuritas oculorum vicino
 Tunc quoque caligo consumitur igne propinquo

25

30

Sic tibi qui summi resides in culmine coeli,
 Cum libuit tandem terrenam visere partem,
 Ut genus humanum relevares crimine lapsum,
 Non penitus notum fuit ulli daemoniorum
 Viscera Mariae tibi, Christe, fuisse cubile,

20

Sic tibi, qui celsi in cacumine celi resides,
 Cum libuit tandem terrenam visere partem,
 Ut genus humanum relevares crimine lapsum ;
 Non penitus notum fuit ulli demoniorum
 Viscera Marie, Xriste, tibi fuisse cubile. 20
 Cum mortis vindex mortem crucis ipse subires,
 Et qui te genuit triduum post surgere fecit.
 Tu nos costodis qui nullo tempore dormis,
 Pervigil ut pastor ne demat de grege ^{diabolus} raptor.

^{phi(sici o philosophi ?) dicunt}
 Esse ferunt aquilam super omne volatile primam, 25
^{illa} ^{ipsam}
 Que sic se renovat quando senecta gravat.
 Fons ^{fons}
 Fons ubi sit qui numquam surgere desit querit,
^{vadit} ^{fontem}
 It super hunc celo, fitque propinqua deo.
 Tunc sibi sol ambas accendit fervidus alas,
 Et minuit grandes allevatque (*sic*) graves ; 30
 Tunc quoque caligo consumitur propinquo igne,

Et qui te genuit, triduum post surgere fecit,
 Cum mortis vindex, mortem crucis ipse subires.
 Tu nos custodis, tu nullo tempore dormis,
 Ne demat quemquam proprio lupus e grege raptum.

DE AQUILA

Esse ferunt aquilam super omne volatile primam, 25
 Quae se sic renovat quando senecta gravat.
 Fons ubi sit quaerit qui nonquam currere desit,
 Et super hunc coelo fitque propinqua Deo.
 Tunc sibi sol ambas incendit fervidus alas, [B]
 Et minuit grandes, alleviatque graves. 30
 Tunc quoque caligo consumitur igne propinquo

	sc. caliginem	antiqua	
	Quam confert oculis vita vetusta suis		
cito cadit	fluidis	aquis	
Mox ruit in liquidis fontis se mergit in undis			
	ex nido	juvenis	cito
Utque cadit nido sic nova fit subito			
	sc. rostrum	cibus	obliquum
Est autem rostrum quo capitur esca retrorsum			35
	potest	capere	
Vix valet ex aliquo sumere pauca cibo			
	percutiens lapidem	rodens	cibum
Sed feriens petram vel mordens ut capit escam			
	rostrum curvum	sumit	escam
Os terit obliquum, sic capit inde cibum			
	sc. gravatus	sc. originalibus	sc. Evae
Est homo peccatis quae sunt ab origine matris			
	talis avis	juvenescit	
Qualis adest aquila, quae renovatur ita			40
	transvolat justitiae calores		
Nubes transcendit, solis incendia sentit			
	vanitatibus	respuendo	
Mundum cum pompis despiciendo suis			
i. mundus a peccatis	baptizatus	baptismo sacro	
Fit novus in Christo ter mersus gurgite sacro			
	i. de coelo	manet	mitis
De sursum vivus fons fluit ille pius			
	i. peccatum	i. per confessionem	
Os terit obliquum per verba precantia Christum			45
	affirmat	sc. Paulus	
Quod Christus petra sic firmat apostolus ita			
	sc. Christus	dulcis	
Nam novus est panis super omnia mella suavis			
sc. angelorum	in perpetuum esca		
Panis id est Christus sic sine fine cibus			

Quam confert oculis vita vetusta suis.	
Mox ruit, et liquidis fontis se mergit in undis.	
Utque cadit nido, sic nova fit subito.	
Est autem rostrum quo carpitur esca retortum	35
Vix valet ex aliquo sumere pauca cibo.	

- Quam confert oculis vita vetusta suis.
 Mox ruit et fontis liquidis se mergit in undis,
^{sicut}
 Utque cadit nido sic nova fit subito.
 Est autem rostrum quo capitur esca retrortum, 35
 Vix valet ex aliquo sumere pauca cibo,
 Set feriens petram, vel mordens ut solet escam,
 Os terit oblicuum, sic capit inde cibum.
^{talis}
 Est homo peccatis que sunt ab origine matris,
 Qualis adeo aquila, sed renovatur ita. 40
^{ille homo}
 Nubes transcendit solisque incendia sentit,
^{laudis}
 Mundum cum pompis despiciendo suis.
^{ille}
 Fit novus in Xristo tunc mersus gurgite vivo,
 De sursum veniens fons ait ille pius.
 Os terit oblicuum per verba precantia Xristum ; 45
 Quod Xristus petra sit, affirmat Apostolus id.
^{comedit}
 Jam novus, est panem super omnia mella suavem ;
 Panis idem Xristus fit sine morte cibus.

- Sed feriens petram, vel mordens ut solet escam
 Atterit obliquum ; sic capit inde cibum.
 Est homo peccatis quae sunt ab origine matris
 Qualis idem est aquila ; sed renovatur ita. 40
 Nubem transcendit, solisque incendia sentit,
 Mundum cum pompis despiciendo suis.
 Fit novus in Christo ter mersus gurgite vivo (48).
 De se : Sum vivus fons, ait ille pius. [C]
 Os terit obliquum per verba precantia Christum 45
 Quod Christus petra sit, littera saepe tulit.
 Jam novus est panis super omnia mella suavis : [1174]
 Panis is est Christus, fit sine morte cibus.
 (48) Nota baptismum per immersionem.

DE SERPENTE

Jamque senex serpens novus esse gaudet
hoc animal juvenis desiderat
 Atque jejunans macrum corpus perhorret
a cibis abstinens taedio afficit
 Pellis effeta tremit evacuata
cutis velusta sc. a carne
 Ossa cum nervis sola manent
sc. absque carne
 Quaerit angustum lapidisque foramen
i. artum petra
 Vix movens se, veniensque tandem
sc. serpens exiens
 Inde pertransit, spoliaturque carnem pelle vetusta
ex foramine transserpit privat antiquam antiqua
 Quoslibet rivos repetens aquarum
fontes sitiens undarum
 Ut sitim pellat evomit ante virus
removeat venenum
 In aquis ergo minus hunc timebis absque veneno
in undis sc. serpentem pavebis
 Sic virum quemquam sine veste spectet
hominem aliquem sine habitu videat
 Longius serpens ut ab igne recedit
remotius fugit
 Sed videns illum, qui fert amictum, surgit in illum
sc. serpens sc. hominem portet habitum sc. virum
 Quem vir ut vincat persequiturque multum
sc. serpentem superet in sequitur valde
 Colligens corpus, facit inde scutum
uniens suum i. de corpore scutum
 Verticis vero tenet usque curam, ne moriatur
capitis custodiam occumbat

DE COLUBRO

Jam senex serpens novus esse gaudet,
 Atque jejunans macie perhorret.
 Pellis effeta tremit; ossa, non vis,
 Sola manetis.
 Quaerit angustum lapidis foramen,

APPENDIX

71

Iam senex serpens novus esse gaudet,
 Atque jeiunans macie perorret, 50
 Pellis effeta tremit ossa nervis | sola manentis.
 Querit angustum lapidis foramen,
 Vix movens se se veniensque tandem,
 Inde pertransit spoliaturque tandem | pelle vetusta. 55
 Quoslibet rivos repetens aquarum
 Ut sitim perdat, vomit ante virus,
 In aquis ergo ^{poco} minus hunc timebo | absque veneno.
 Si virum spectat sine veste quemque
 Longius serpens ut ab igne cessat, 60
 At videns illum qui refert amictum | surgit in ipsum.
 Quem vir ut vincit sequiturque multum,
 Neglegit corpus, facit idem scutum,
 Verticis vero ^{semper} tenet usque curam | ne moriatur.

Vix novens sese, veniensque tandem
 Inde pertransit, spoliaturque carnem
 Pelle vetusta. 55
 Quos libet rivos repetens aquarum [D]
 Ut sitim perdat jacit ante virus :
 In aquis ergo minus hunc timebo
 Absque veneno.
 Si virum quemquam sine veste spectat,
 Longius serpens ut ab igne cessat ; 60
 At videns illum qui gerit amictum,
 Surgit in illum.
 Quem vir ut vincit, sequiturque multum
 Negligit corpus, facit inde scutum,
 Verticis usque tenet ille curam.
 Ne moriatur.

Baptismo	sancto	renatus	
Fonte	que	sacro semel es innovatus	65
iterum	delinquis		
Denuo	si peccas	nunc silicernus extas	
	sequuntor	serpentis	senescis
Ergo	sis semper imitator	anguis dum veterascis	
	modicus	macerentur membra	
Sit	cibus parcus :	ut minuantur artus	
	comedis	egenos cibabis	
Unde	cum mandis,	pauperis juvabis	
	doleas de peccatis	i. Deo lege illum psalmum	
Poeniteas	desfle,	Domino quoque dic Miserere	70
	notat	montem antrum	
Signat	hinc collem lapidisque	foramen	
	significat etiam	lapis sc. Christum	
Signat	et Christum	petra, namque per ipsum	
	efficit mundus omnis homo accipit	sc. aeternam termino	
Fit	novus quisquam capit atque vitam	fine carentem	
	sc. Christi sanctam accedendo ecclesiam		
Cujus	ad excelsum veniendo	templum	
	ut intelligas	i. praedicationem	
Ut	bibas sacrum beatumque	verbum	75
	removeas primo	tenes in mente iram odium vel rancorem	
Evomas	primum quod habes in corde	venenum	
	menti	rancores plus serpente nocentes	
Cordi	sunt irae magis angue	nocivae	
	sicut	invidiam generantes	
Et	velut matres odium	creantes	
	menti	lites i. odia	
Cordi	sunt rixae non bonae amicae	invidiaeque	
	in mente	i. erroribus elatis	
Corde	conceptis furiis	superbis	80
	i. compares tuos superiores spernis		
Et	coaequales superosque	contemnis	

Fonte	qui	sacro semel innovatur,	65
Denuo	si peccas,	silicernus exstas :	
Ergo	sis semper imitator	anguis	
	Cum	veterascis.	
Sit	cibus parcus,	minuanturque artus :	
Unde	non mandis,	miseros juvabis,	
Poenitens	desfle,	Dominoque saepe	
	Dic:	Miserere,	70

APPENDIX

73

^{homo} Fonte qui sacro semel innovatus ^{es} 65
 Denuo peccas silisternus * esto,
 Ergo sis semper imitator anguis | cum veterascis.
 Sit cibus ^{scarsus} parvus, minuantur artus,
 Unde non mandis miseros iuvabis.
 Penitensque defle, Dominoque saepe | dic miserere. 70
 Signat huic callem lapidis foramen,
 Signat et Xristum petra, nam per ipsum
 Fit novus quisque, capit atque vitam | fine carentem ;
 Cuius ad celsum veniendo templum,
 Ut bibas sacrum beatumque verbum 75
 Et vomas primum quod habes nocivum | corde venenum.
 Corde sunt ^{le ire} ire magis angue nigre,
 Et veluti matres odium creantes,
 Corde sunt rixe bene non amice | invidieque ;
 Corde conceptis furiisque superbis, 80
 Et quod equales superosque contenpnis,

Signat hunc callem lapidis foramen,
 Signat et Christum petra : nam per ipsum
 Fit novus quisquam, capit atque vitam
 Fine carentem.

Cujus ad celsum veniendo templum,
 Ut bibas sacrum beatumque verbum 75
 Evomas primum quod habes venenum,
 Corde nocivum.

Corde sunt irae magis angue nigrae,
 Et velut matres odium creantes ;
 Corde sunt rixae bene non amicae,
 Invidiaeque.

Corde conceptis furiis superbis, 80
 Nam coaequales superosque temnis.

repleta conscientiae
 Plena sunt istis aliisque multis corda venenis
 in corde dolus avaricia
 Corde manet fraus et cupiditas ubique
 sc. peccatis mundus sc. homo
 His quidem purus quasi veste nudus
 Dyabolos figura repellit
 Demones anguis typicus fugabit 85
 obscuras pellit caligines circuitus
 Noctis ut coecas reprimat tenebras orbita solis ¹
 sustinebis temptationes
 Sed tamen magnas patiēre pugnas
 donec in hora mortis
 Usque dum vives, in agone vinces
 sequere capitis defensor
 Unde serpentem imitare prudens verticis auctor
 desideras sine termino
 Vis novam vitam sine fine dignam 90
 Omni tempore puram conscientiam tenendum
 Semper illaesum caput est habendum
 significo
 Hocque caput dico, quod habes in principe Christo

DE FORMICA

i. modum vivendi dat
 Exemplum nobis praebet formica laboris
 dum consuitum gerit
 Quando suo solitum portat in ore cibum
 gestis denotat
 Inque suis factis res monstrat spirituales 95
 sc. res diligit ideo
 Quas (quia judaeus non amat), inde reus
 Ut valeat brumae fieri securae futurae

¹ This line is omitted in the Fano version.

Plena sunt istis aliisque multis
 Corda venenis.
 His quidem purus quasi veste nudus
 Daemones anguis typicus fugabis,
 Noctis ut caecas deprimit tenebras
 Orbita solis.

APPENDIX

75

Plena sunt istis aliisque multis | corda venenis.

Is quidem purus quasi veste nudus,

Demonen anguis ^{figurativus} tipicus fugabis ; 85

Noctis ut cecas repit ^{correcta} orbita | tenebras solis.

Sed tamen multas patiere pugnas,

Atque dum vives in agone ^{in prelio} fies,

Unde serpentem imitare prudens | verticis auctor.

Vis novus vitam sine fine dignam ? 90

Semper illesum caput est habendum,

Hoc caput dico quod habes in ipso | principe Xristo.

Exemplum nobis prebet formica laboris,

Quando suo solitum portitat in ore cibum,

Inque suis factis res monstrat spirituales, 95

Quas quasi iudeus non amat iudex reus.

Ut valeat brume fieri segura future,

Sed tamen multas patiere pugnas, [1175]

Atque dum vives in agone fies.

Unde serpentes imitare prudens

Verticis auctor.

Vis novus vitam sine fine dignam ? 90

Semper illaesum caput est habendum :

Hoc caput dico quod habes in ipso

Principe Christo.

DE FORMICA

Exemplum nobis praebeet formica laboris,

Quando suo solitum portat in ore cibum

Inque suis factis res monstrat spirituales, 95

Quas quia Judaeus non amat, inde reus.

Ut valeat brumae fieri segura futurae,

	sc. est		sc. formica	
Dum calor in terra non requiescit ea				
Nosque laboremus fratres, dum tempus habemus				
tuti				
Securi fieri tempore iudicii				100
sc. formica	i. collegit	invenit	respuit	
Haec frumenta legit, si comperit ordea spernit				
s. homo	congrega	antiquem		
Tuque novam legem collige non veterem				
		i. madidis		
Sed ne de pluviis aspersum germinet udis				
sc. granum putrifiat comedere	sc. granum			
Aut id ne pereat esse quod nequeat				
collegit		dividit		
Granum (quod legit) prudens formica bipertit				105
Hoc est quod binas lex habet una vias				
sc. lex	pariter	tribuit		
Quae terrena sonat simul et coelestia donat				
sc. lex coelestis	sc. lex terrena	nutrit		
Nunc mentem pascit, et modo corpus alit				
Nos ut lex repleat famis formido recedat				
Tempore iudicii, quod simile est hyemi				110

DE VULPE

fraudibus	vocatur	fraudulenta	
Plena dolis multis vocitatur subdola vulpes			
sc. vulpem	rapit	gallinas	
Hanc fugat agricola, nam capit altitia			
dum	sc. vulpes	deficiunt	practicam
Sin habet illa famem, quia desunt invenit artem			
arte	capere		
Qua sibi cantantes prendere possit aves			

Est calor, interea non requiescit ea.	
Nosque laboremus, fratres, dum tempus habemus,	
Securi fieri tempore iudicii.	100
Haec frumenta legit, si comperit ; hordea spernit :	
Ipsae novam legem colligo, non veterem.	
Sed ne de pluviis aspersum germinet udis,	[A]
Aut ea non pereat, esse quod hinc nequeat,	
Granum quodque legit, prudens formica bipertit ;	105

- Dum calor est in terra non requiescit ^{formica} ea.
 Nosque laboremus fratres, dum tempus habemus,
 Securi ut possimus fieri tempore iudicii. 100
- ^{formica} Hec ^{tollit} frumenta legit, si comperit ordea spernit,
^{ego} Ipse ego novam legem colligo non veterem.
^{granum} Set ne de pluviis aspersus germinet undis,
 Aut ea ne pereat esse quod hinc nequeat,
^{tollit} Granum quodque legit prudens formica bipartit. 105
 Hoc est quod binas leges habet una vias,
^{lex} Quae terrena sonat simulque et celestia monstrat ;
 Nunc mentem pascit, et modo corpus alit,
 Nos ut repleat famis, ut formido recedat
^{tempus} Tempore iudici, quod simile est yemi. 110
- Plena dolis multis vocitatur subdola vulpis,
 Hanc amat agricola quod rapit ^{aves} altilia.
^{quod si} Sin habet famem illa, quam definxit invenit artem
^{per quam} Qua sibi cracitantes comprehendere possit aves ;

- Hoc est quod binas lex habet inde vias.
 Quae terrena sonat, simul et coelestia monstrat ;
 Nunc mentem pascit, et modo corpus alit.
 Nos uter ut repleat, famis ut formido recedat
 Tempore iudicii, quod simile est hiemi. 110

DE VULPE

- Plena dolis multis vocitatur subdola vulpis ;
 Hanc amat (49) agricola quod rapit altilia
 Sin habet illa famem quia desunt, invenit artem
 Qua sibi cracantes prendere possit aves.
 (49) Imo odit.

	aratam	prosternit		
In terram scissam se tendit liramque supinam				115
	sc. vulpes	anhelitum		
Et quasi sit mortua flamina nulla trahit				
Cornix aut alter corvus putat esse cadaver				
	invadit	interficit		
Insidet ut comedat morsibus excoriat				
	vulpes	cito	capit	
Illa levis surgit subitoque volatile sumit				
	dat	comedendo	mortem	
Dentibus et tristem reddit eddendo necem				120
	habet	dupliaeen	scire	misticum sensum
Unde tenet duplam (quam prodest nosse) figuram				
	diabolo	aequalis	similis	hominibus
Est zabulo similis, par est aliquando viris				
	sc. aeternaliter	sc. diabolus		
Mortuus est vere, qui mortem fecit habere				
	sc. homines	figit	agat	
Nos, et dissimilat quod mala non faciat				
	sc. hominis vorat corpus	sc. homo	vanam	
Cujus edit carnem, qui rem facit omnis inanem				125
	crimen	pro et		
Hoc est peccatum quodlibet atque malum				
	sc. hominem	devorat	quum	inferna
Quem tunc deglutit, cum secum ad tartara ducit				
	diabolus	laqueis	vulpi	
Demon ab insidiis vulpeculae similis				
	homines			
Et cum fraude viri sunt vulpis nomine digni				
Quale hoc omnes tempore sunt homines				130
	loquentes	sc. verba	fraudes	
Fantes ore bona, sed mala corde gerunt				
	ille rex	sc. similis vulpi	sc. tribus regibus	
Herodesque fuit, qui Christum quaerere jussit				
	figens	occidere		
Credere se simulans, perdere dissimulans				

In terram fusam se tendit atque supinam,	115
Et quasi mortua sit, flamina nulla trahit.	[B]
Cornix aut ater corvus putat esse cadaver,	
Insidet ut comedat, morsibus excoriat.	
Illa levis surgit, subitoque volatile sumit,	
Dentibus et tristem reddit edendo vicem.	120

- In terram scissam namque tendit se supinatam,
 Et quasi mortua sit, flamina nulla trahit. 115
- Cornix aut aliter corvus putat esse cadaver,
 Insidet ut comedat, morsibus excoriat ;
 Illa lenis surgit, subitoque volatile sumit
 Dentibus, quod tristem reddit edendo vicem. 120
- Inde tenet duplam quam prodest nosce figuram.
 Nam Zabulo est similis, par aliquando viris.
 Mortuus est vere qui mortem fecit habere,
 Nosque dissimulat quod mala non faciat,
 Cuius edit carnem murem * facit omnem inanem, 125
 Hoc est peccatum quodlibet atque malum.
- Quem quasi degluctit eum secum ad tartara ducit.
 Demon ab insidiis vulpecule est similis.
 Et cum fraude viri sint vulpis nomine digni,
 Quales sunt omnes hoc tempore homines, 130
 Herodesque fuit qui Xristum quaerere iuxit,
 Credere se simulans, perdere dissimulans.

-
- Inde tenet duplam quam prodest nosse figuram,
 Nunc zabulo similis, par aliquando viris.
 Mortuus est vere qui mortem fecit habere ;
 Hoc est dissimulat quod mala non faciat.
 Cujus edit carnem quisquis rem fingit inanem, 125
 Hoc est peccatum quodlibet atque malum.
- Quem quasi deglutit, cum secum ad tartara ducit
 Daemon ab insidiis vulpeculae similis.
 Sic cum fraude viri sunt vulpis nomine digni,
 Quales hoc plures tempore sunt homines, 130
 Herodesque fuit qui Christum quaerere jussit ⁴⁹ : [C]
 Credere se simulans, perdere dissimulans.

⁴⁹ *Luc. xiii.*

DE CERVO

hoc animal proprietates i. duos mysticos sensus
 Cervus habere duas naturas sive figuras
 a naturali philosopho sc. de cervo
 Dicitur a phisio qui docet inde logo 135
 pro quia magnos extrahit serpentes
 Nam suis grandes cum naribus attrahit angues
 i. antris ex cavernis rupis
 De caveis terrae, de lateribusve petrae
 sc. serpentes forti calescente
 Quos vorat, ac tetro mox fervescente veneno
 festinat humidus
 Aestuat ad liquidas currere fontis aquas
 sc. aquas valde sc. aquis venena superat
 Quas cum forte bibit, his plenus toxica vincit 140
 novum deponit
 Se juvenemque facit cornua quando jacit
 sc. homines antiqui diaboli dolo decepti
 Nos quoque cum prisci serpentis fraude revicti
 peccatum originale recipimus comburimur fervore luxuriae, irae etc.
 Virus contrahimus, urimur et facibus
 sc. fraus diaboli parit invidiam rancorem
 Haec tibi luxuriam profert odiumque vel iram
 nimis magnam cupiditatem
 Aut etiam nimiam cordis avaritiam 145
 viventem sc. nos Christiani
 Ad fontem vivum debemus currere Christum
 sc. Christus a peccatis lavat commissa peccata remittit
 Qui cum nos mundat, sumpta venena fugat
 sc. nos Christiani peccatis deletis mundi sancti
 Qui sumus his demptis juvenes factique beati
 sc. peccata sc. homines
 Quae quasi cornua sunt cum miseros faciunt
 pondera illa animalia in capite gerunt
 Cornua sunt onera, quae cervi vertice portant 150

DE CERVO

Cervus habere duas naturas atque figuras
 Dicitur a Physio, cum docet inde, Logo.
 Nam quosvis grandes cum naribus extrahit angues

Cervus habet duas naturas atque figuras ;	
Ducitur aphisio cum docetur inde logo.*	135
Nam quisquis grandes cum naribus extrahit angues,	
De caveis terrae de latebrisve petre,	
Quos vorat et, tetro mox fervescente veneno,	
Estuat ad liquidas pergere fontis aquas ;	
Quas cum forte bibit, his plenus tossica vincit.	140
Se invenemque facit, cornua quando iacit.	
Nos quoque cum prisci serpentis fraude revicti,	
Virus contrahimus, urimur et facibus,	
Hoc est luxuria que fert odiumque vel iram,	
Aut etiam nimis eris avaritia,	145
Ad fontem vivum debemus currere Xristum,	
Qui cum nos udat sumpta venena fugat.	
Nos sumus his demptis iuvenes factique superbi,	
Que quasi cornua sunt cum miseros feriunt,	
Cornua sunt ^{ponderi} honeri quae portant vertice cervi	150

De caveis terrae, de latebrisve petrae,	
Quos vorat, et tetro mox fervescente veneno	
Aestuat ad liquidas pergere fontis aquas.	
Quas cum forte bibit, his plenus toxica vincit	140
[<i>f. id est</i> vomit.]	
Se juvenemque facit, cornua quando jacit.	
Nos quoque compressi serpentis fraude maligni	
Virus contrahimus, urimur et facibus.	
Haec est luxuria, quam fert, odiumque vel ira,	
Aut etiam nimia est aeris avaritia.	[D]
Ad fontem vivum debemus currere Christum,	146
Qui cum nos udat, sumpta venena fugat.	
Et sumus his demptis iuvenes, fractisque superbis, [1176]	
Quae quasi cornua sunt, cum miseros feriunt,	
Cornua sunt oneri, quae portant vertice cervi,	150

i. non scandalo sc. coruna sc. cervis
 Sed non dedecori deinde videntur eis
 rivos transnātant similiter pertranseunt
 Et fluvios tranant pariter terramque peragrant
 remotius tendunt nutrimentum investigant
 Longius et pergunt pascua quando quaerunt
 gerunt elevatum transnātantes in ordine
 Portant suspensum gradientes ordine mentum
 sc. cervus sc. cervi culis inclinatus
 Alter in alterius clunibus impositus 155
 servant ordinem in congregatione sc. cervi
 Hunc retinent usum si sint in ordine centum
 sc. cervus antecedit fatigatus retrorsus vadit
 Sed qui praecedat fessus ad ima redit
 tali modo revertentes omnes se invicem portantes
 Sic se vertentes cuncti mutuoque ferentes
 pro non et unquam tali modo pertranseunt
 Numquam deficiunt, sicque viam peragunt
 per talem modum portare onera
 Per tales mores alienos ferre labores 160
 cum dilectione ammonent adjuvare instruunt
 Cum pietate monent, sicque juvare docent
 praeceptum sc. Jesu Christi
 Sic lex est Christi nostri complenda magistri
 sc. bona opera agunt praemium invenient
 Talia (qui faciunt) pascua reperient

DE ARANEA

quamvis parvus
 Vermis aranea licet exiguus
 multas telas texit continuus
 Plurima fila nectit assiduus 165
 sc. vermis istis artibus
 Qui vivere solet his studiis
 nectere artificiose
 Texere quae solet artificitus
 sc. tela laqui
 Sunt ea rethia musca tibi

Sed non dedecori inde videntur heri.
 Si fluvios sternant pariter, pariterque peragrant,
 Longius et pergunt pascua quando petunt.
 Portant suspensum gradientes ordine mentum,

^{honori}
 Sed non dedecori deinde videntur heri.
 Si fluvios transeunt pariter pariterque peragrant,
 Longius et pergunt pasqua quando petunt ;
 Portant suspensum gradientes ordine mentum,
 Alter in alterius cluribus impositus, 155
^{illi}
 Hunc retinent usum si sunt in agmine centum.
^{ille}
 Set qui precedit fessus ad yma redit,
 Sic se vertentes cuncti mutuoque ferentes,
^{finiunt}
 Numquam deficiunt atque viam peragunt.
 Per tales mores alienos ferre labores 160
^{illi cervi nos} ^{nos}
 Cum pietate monent atque imitare docent.
 Sic est lex Xristi nostri magistri complenda,
^{legem}
 Cuius qui faciet pasqua reperiet.

 Vermis araneus exiguus plurima fila net assiduus, 165
 Tessere quia studet artificii retia ea, musca, tibi ;

Alter in alterius clunibus impositus. 155
 Hunc retinent usum, si sint vel in ordine centum,
 Sed qui praecedit fessus ad ima redit.
 Sic se vertentes cuncti, mutuoque ferentes
 Nunquam deficiunt, sicque viam peragunt.
 Per tales mores alienos ferre labores 160
 Cum pietate monent, atque juvare docent.
 Sic lex est Christi nostri complenda magistri,
 Cujus, qui faciet, pasqua reperiet.

DE ARANEO

Vermis araneus plurima fila nec assiduus 165
 Quae terere studet artifice retia, ea sunt tibi, musca,

volans deprehendaris in illa tela
 Ut volitans capiaris ibi
 suavis cibus sc. araneae
 Dulcis et utilis esca sibi 170
 sc. araneae tela fragilis
 Huic placet illud opus tenue
 sc. araneae prodest debile
 Sed sibi nil valet, nam fragile
 i. quilibet ventus movet i. jam huc jam illuc
 Quaelibet aura trahit in patulum
 frangitur perit
 Rumpitur et cadit in nihilum
 imitatur sc. araneas
 Hos sequitur homo vermiculos 175
 defraudando adversarios
 Decipiendo suos inimicos
 sc. inimicos reddens egenos
 Quos comedit faciens miseros
 libet valde
 Et placet sibi inde nimium
 damnificare
 Quando nocere potest alium
 sc. homo malum interdum
 Ille tamen vicium quandoque facit 180
 pro quando decedit perit
 Cum moritur quasi tela cadit
 sc. telam impraesenti vita texit
 Quam modo dictus Aranea facit

DE CETO

i. super omnes bestias terrae in mari talis piscis
 Est super omne pecus (qui vivit in aequore) cetus
 i. belua magna quando supernatat
 Monstrum grande satis, dum superextat aquis
 i. videns sc. nauta cetum rupem aestimat
 Prospiciens illum, montem putat esse marinum 185
 pro vel in mari
 Aut quod in Oceano insula sit medio
 sc. cetus esuriem patitur multotiens magnam
 Hic quoque quando famem (quam fert saepissime grandem)

Ut volitans capiaris ibi, dulcis es et utilis esca sibi. 170
 Placet opus tenue, sed sibi nil valet ut fragile.
 Quaelibet aura trahit patulam; rumpitur et cadit in
 nihilum.

APPENDIX

Ut volatitans capiaris ibi, dulcis et utilis esca sibi.	85
Huic placet illud opus tenue.	170
Set tibi nil valet ut fragile.	
Quelibet ^{ventus} aura trahit in ^{manifestum} patulum,	
Rumpitur et cadit in nichilum.	
Hos sequitur homo vermiculos	175
Despiciendo suo inimicos,	
Quos comedit faciens miseros,	
Et placet sibi nimium inde	
Quando potest nocere alium.	
Ille tamen ^{qui} malum quod facit	180
Cum moritur quasi stella cadit,	
Quam modo dictus araneus agit.	
Est super omne pecus quod vivit in equore ^{piscis} cetus,	
Mostrum grande satis cum superstat aquis.	
^{aliquis} Prospiciens illum montem putat esse marinum	185
At quod in oceano insula sit medio.	
Hic si quando famem, quam sepiissime fert grandem,	

Hos sequitur homo vermiculos, despiciendo suos inimicos,
 Quos comedit faciens miseros ; et placet sibi nimium 178
 Quando potest nocere alium : illud tamen male est quod
 facit - 180
 Cum moritur quasi tela cadit, quam modo dictus Araneus
 agit.

DE CETO

Est super omne pecus quod vivit in aequore cetus,
 Monstrum grande satis, cum superexstat aquis.
 Prospiciens illum, montem putat esse marinum, 185
 Aut quod in Oceanum insula sit medium.
 Hic si quando famem, quam fert saepissime grandem,

- refocillare desiderat astutus fauces
 Alleviare cupit, callidus os aperit
 sicut rosarum emittit
 Unde velut florum sic flatus reddit odorum
 parvos pisces alliciat modicos
 Ad se pisciculos ut trahat exiguos 190
 sc. piscem sc. comedit quia capere sc. piscem
 Exiguum tum? quoniam deprehendere magnum
 non potest ex faucibus ejicit
 Perfectumque nequit; sed nec ab ore premit
 exiguos pisces sc. in ore devorat sc. pisces
 Parvos pisciculos claudit, deglutit et omnes
 non taliter olim absorbit sc. cetus illum prophetum
 Non sic ut quondam sorbuit ille Jonam
 fuerit turbatio recedit appropinquat
 Si sit tempestas cum vadit et venit aestas 195
 mare profundum evertit
 Et pelagus fundum turbidat omne suum
 statim supremas erigit ille piscis in aquas
 Continuo summas se tollit cetus in undas
 anteriorem partem montis videre non parvum
 Est promontorium cernere non modicum
 sc. pisci allegare commotam prae periculo maris i. navem
 Huic religare citam prae tempestate carinam
 naucleri properant extra navem exiliant
 Nautae festinant, utque foris saliant 200
 incendunt ardentem puppis portat rogam
 Accendunt vigilem (quem navis portitat) ignem
 apud illum ignem cibaria parent
 Ut cale se faciant et comedenda coquant
 cetus ignem percipit se ipsum recedendo submergit
 Ille focum sentit, tunc se fugiendo remergit
 antea i. navis destruitur
 Unde prius venit, sicque carina perit
 dyabolus
 Viribus est zabulus quasi cetus corpore magno 205
 i. ostendunt
 Ut monstrant magni, quos fecit ille magi

- Alleviare velit, callidus os aperit.
 Unde velut hamum se flatus reddit odoris
 Ad se pisciculos ut trahat exiguos. 190
 Exiguos tantum, quoniam comprehendere magnum
 Perfectumque nequit, sed nec in ore premit.

Alleviare velit, callidus os aperit,	
^{per quam} Unde velud florum flatus se redit odorum,	
Ad se pisciculos claudit ut trahat exiguos ;	190
Exiguos tantum quoniam comprehendere magnum	
Perfectumque nequid, nec tamen ore capit ;	
Piscis pisciculos claudit et glucit illos :	
Non sic, non sic iam sorbuit ille Ionam.	
Si fit tempestas cum vadit vel venit estas	195
Et pelagus fundum turbidat omne suum,	
Continuo summas se tollit cetus ad undas,	
^{montem} Est promontorium cernere non modicum ;	
^{promontorio} Huic religare citam per tempestatem carinam,	
Naute festinant ; utque foras saliant	200
Accendunt vigilem quem navis portat ignem,	
Ut calefaciant ut comedenda coquant.	
Ille focum sentit, tunc se fugiendo remergit	
Unde prius venit, sicque carina perit.	
^{diabolus} ^{vallena} Viribus est Zabulus quasi cetus corpore magnus,	205
Ut monstrat magis quos facit ille magi.*	

Piscis pisciculos claudit, conglutit et illos	
Non sic, non sic jam sorbuit ille Jonam.	
Si sit tempestas, cum vadit vel venit aestas,	195
Et pelagus fundum turbidat ille suum,	
Continuo summas se tollit cetus ad undas :	
Est promontorium cernere non modicum.	
Hinc religare citam pro tempestate carinam	
Nautae festinant, utque foris saliant.	200
Accendunt vigilem quem navis portitat ignem	
Ut se calefaciant, aut comedenda coquant.	
Ille focum sentit, tunc se fugiendo remergit	
Unde prius venit, sicque carina perit.	
Viribus est zabulus quasi cetus corpore magnus,	205
Ut monstrant magni quos facit ille magi.	

omnium variat i. hominum
 Mentes cunctorum qui mutat ubique virorum
 sc. dyabolus destruit
 Esuritque sitit, quousque potest perimit
 i. parvos in fide i. blandimento
 Et modicos fidei trahit in dulcedeni verbi
 i. stabiles in fide sc. dyabolus
 Nam fide firmos non trahit ille viros
 sc. dyabolo i. quicumque
 In quo confidit quisquis et spem sibi ponit
 i. ad infernum illuditur
 Ad stiga (qui rapitur) quam male decipitur

210

DE SYRENE

veluci marinae cantantia
 Sirenes sunt monstrea maris resonantia miris
 Vocibus et modulis cantus facientia multis
 sc. sirenes tuta multotiens
 Ad quas non caute veniunt saepissime nautae
 Quae faciunt sonitum nimiae dulcedine vocum
 i. periculum navium
 Et modo naufragium, modo dant mortale periculum
 pro quia i. perscrutati sunt
 Nam (qui viderunt) has tales esse tulerunt
 Ex umbilico sunt ut pulcherrima virgo
 i. a parte posteriori
 Quodque facit monstrum, pisces sunt inde retrorsum
 tale animal i. habens duplicem formam
 Est hono centaurus eadem natura biformis
 tale animal i. ab una parte est homo
 In quibus est asinus humano corpore mixtus
 i. multi i. moribus
 Quam plures homines sic sunt in more biformis

215

220

Mentes cunctorum qui sunt ubique virorum
 Esurit atque sitit, quosque potest perimit.
 Sed modicos fidei trahit in dulcedine verbi,
 Namque fide firmos non trahit ille viros.
 In quo confidit quisque, vel spem sibi mittit,
 Ad Stiga mox rapitur, sic quoque decipitur

210

Mentes cunctorum qui sunt ubique virorum,

Exurit atque sitit, quosque potest, ^{occidit illos} perimit,
Set modicos fidei trahit in dulcedine verbi ;

Namque fide firmos non habet ille viros.

210

In quo confidit quisquis vel spem sibi mittit,
^{infernum}

Ad stigia cum rapitur qui male decipitur.

Sirene sunt monstra maris et resonantia magis,

^{in precipitium}
Ad quas incaute veniunt sepissime naute,

215

Vocibus et modulis cantus formantia multis,
Que faciunt sonum nimia dulcedine vocum,

Et naufragium modo dant ^{modo dant} mortale periculum ;

Quas qui fugerunt tales esse tulerunt ;
^{dixerunt}

Ex umbilico sunt ut pulcherrima virgo,
^{sicut}

Quodque facit monstrum, volucres sunt in deorsum. 220

Est honocentauris inde natura biformis

^{horocentauris}
In quibus est asinus humano corpore mistus ;

Quam plures homines sic sunt in ore biformes !

DE SIRENIS ET HOMOCENTAURIO

[A]

Sirenes sunt monstra maris resonantia magnis

Vocibus, et modulis cantus formantia multis,

[1177]

Ad quas incauti veniunt saepissime nautae,

215

Quae faciunt sonitum nimia dulcedine vocum,

Et modo naufragium, modo dant mortale periculum ;

Quod qui fugerunt hi tales esse tulerunt.

Ex umbilico constat pulcherrima virgo,

Quodque facit monstrum volucres sunt inde deorsum. 220

Est homocentaurus itidem natura biformis,

In quibus est asinus in humano corpore mistus.

Quamplures homines sic sunt nunc ore biformes,

Unum dicentes aliud tibi mox facientes

^{i. ab extra} ^{loquuntur} ^{i. ab intra}
 Qui foris ut fantur, non intus sic operantur 225
^{sicuti} ^{sc. homines} ^{sc. sunt}
 Utpote sunt multi, qui de virtute locuti
 Clunibus indulgent, his o quam publica fulgent

DE ELEPHANTE

^{magnos} ^{illam patriam}
 Corpore tam grandes apud indos sunt elephantēs
 Ut bene firmares montibus esse pares
^{paritur} ^{vadunt} ^{nutrimenta}
 Hi simul incedunt ut oves, dum pascua quaerunt 230
 Aversi coiunt : dum sibi conveniunt
^{pro et} ^{una vice} ^{i. per tam longa tempora}
 Atque semel pariunt, quamvis tot tempora vivunt
^{i. per tricentos annos} ^{pariunt}
 Hoc est trecentum, nec faciunt genitum
^{i. et} ^{i. per duos annos} ^{portans}
 Ast unum generans, et per duo tempora gestans
^{quando} ^{stat}
 Cum parit in magna (ne cadat) extat aqua 235
^{sc. elephas} ^{i. flectit}
 Non habet unde surgat : quia nunquam crura recurvat
^{i. aliqua} ^{cadit} ^{timet}
 Si quia forte ruit, hoc genetrix metuit
^{i. quiescere} ^{i. dormire}
 Dum vult pausare vel somno se recreare

Unum dicentes, aliud tibi mox facientes ;
 Qui foris, ut fantur, sic intus non operantur, 225
 Utpote sunt multi qui de virtute locuti [B]
 Opibus indulgent. His o quam pulpita fulgent (50).

(50) †Hic quaedam corrigenda, ex nota in tom. XI novae edit.
Histor. litt. 'Legendum *humano*, loco *in humano*, et *turpibus*,
 loco *opibus*. Minus recte dicitur *homocentauris*, loco *onocentauris*,
 Gallice *l'onocentaure*. Ista verborum restitutio dubia non erit
 cuicumque attenderit ad textum S. Hieronymi in *Isaiam* vi. 13, 22 :
 (Porro, ait, onocentauri nomen ex asinis centaurisque compositum,

Unum dicentes aliut tibi mox facientes !

Qui foris ut fantur sic intus non operantur.

225

^{sic} Utpote sunt multi qui de virtute locuti

^{gropis} Clunibus indulgent. ^{sunt} His quantum ^{perguleta} pulpita fulgent !

Corpore tam grandes apud indos sunt elefantes

Ut bene firmares montibus esse pares.

Hii simul incedunt ut oves cum pascua petunt.

230

Adversi coeunt cum sibi conveniunt,

Atque semel pariunt quamvis tempora vivunt,

Hoc est tercentum, nec faciunt geminum,

Ast unum generans per duo tempora gestans

Cum facit in magna ne cadat extat aqua.

235

Non habet unde surgat quod numquam crura recurvat,

^{aliqua parte} Si qua forte ruit ^{mater} genitrix hoc metuit.

Cum vult pausare vel sommo se recreare

DE ELEPHANTE

Corpore tam grandes apud Indos sunt elephantas

Ut bene firmares montibus esse pares.

Hi simul incedunt, ut oves pascua quaerunt,

230

Adversi coeunt, cum sibi conveniunt ;

Hique semel pariunt, quamvis tot tempora vivunt,

Hoc est trecentum, nec faciunt geminum.

Ast unum generans, et per duo tempora gestans,

Cum parit, in magna, ne cadat, exstat aqua.

235

Non habet ut surgat, quia nunquam crura recurvat :

Si qua forte ruit hoc genitrix metuit.

Cum vult pausare, vel somno se recreare,

etc.) Ipse propheta de onocentauro loquitur cap. xxxiv, vers. 14.¹
Item nominatur onocentaurus ab Aeliano, *De nat. animal.* xvii. 9 ;
ab Isidoro, *Etym.* xi. 3 ; a Man. Phile, *De animal. propriet.*,
cap. 40.

¹ Rendered as 'satyr' in the English, and 'bouc sauvage' in the French.

	innititur	stipite	i. non	parvo	
	Incumbit trunco arboris haut modico				
	considerat	dividit		occultet	
240	Quam notat atque secat venator et obice celat				
	occulte	sc. venator	quando	sc. elephas	
	Clamque sedens spectat : dum requiem repetat				
	sc. elephas		tutus		
	Ille (velut quondam) securus ad arboris umbram				
	quando	i. dormit	cadente	cadit	
	Dum venit incumbit, cumque ruente ruit				
		i. praesens est	i. postea		
	Sin homo non aderit gemit : et denique barrit				
		advenit		desiderat	
245	Tunc unus acurrit ; qui relevare cupit				
	i. non potest	laborat	condolens	i. sonitum facit	
	Sed nequit et fatagit ; complorans tunc quoque barrit				
	sc. elephantes		accurrunt		
	Multi vel magni tunc veniunt alii				
	pro quando non possunt	sc. elephantes		emittere barritum	
	Cum nequeunt, omnes intendunt mittere voces				
		sc. voces vadit festinans	sc. elephas		
	Ad quas it subitus parvulus ac minimus				
	sc. parvi elequantis	astutia	relevat	sc. elephantem	
250	Cujus et est mirum provisio sublevat illum				
		praeparatas	evadit		
	Et sic praedictas effugit insidias				
	i. crinibus elephantis		i. in domo fumigatio		
	Deque pilis hujus si sit sub domate fumus				
		recedunt	sc. animalia	portant	
	Serpentes cedunt, quaeque venena ferunt				
	i. prothoplastus		per commestionem pomi peccavit		
	Sic homo primus Adam per lignum sic cecidit jam				
	sc. hominem ille propheta sublevare non valuit				
255	Quem Moyses voluit tollere, non potuit				
	sc. Moysen	vates		non potuerunt	
	Post hunc prophetae voluerunt nec valere				
	sc. prophetarum	descendit	sc. hominem Jesus Christus		
	Ipsorum precibus venit ad hunc Dominus				

	Incumbit ligno arboris exiquo,	[C]
	Quam notat atque secat venator, et obice celat,	240
	Clamque sedens spectat dum requiem repetat,	
	Ille velut quondam securus ad arboris umbram	
	Cum venit, incumbit, cumque ruente ruit.	

93

Sin homo non aderit gemit, et tunc denique barrit ;
Tunc unus currit, qui relevare cupit, 245
Sed nequit et satagit : cum plorans hic quoque barrit,
Multi vel magni tunc veniunt alii.
Cum nequeunt omnes, contendunt mittere voces,
Ad quas fit subitus, parvulus et minimus.
Cujus (et est mirum) promuscida sublevat illum, 250
Et sic praedictas effugit insidias.
De pilis hujus sistit sub domate fumus, [C]
Serpentes cedunt, quaeque venena gerunt.
Sic homo primus Adam per lignum, sic cecidit jam
Quem Moyses voluit tollere, nec potuit. 255
Post hunc prophetae voluerunt, nec potuere ;
Ipsorum precibus venit ad hoc Dominus.

^{sc. dominus} ^{parvulus} ^{quia}
Qui cum sit parvus, quoniam Deus est homo factus

^{sublevavit} ^{sc. hominem} ^{per commestionem culpabitem}
Sic relevavit eum in comedendo reum

^{sc. Christi} ^{de praedicationibus}
Cujus odor plenus de verbis silicet ejus 260

^{sc. homini} ^{benique} ^{sc. homo} ^{salvus}
Sic cui rite venit, ille beatus erit

^{peccatum periet} ^{sc. Christum}
Omne quod est viciū fugiet de corde per ipsum
Causa dehinc leti nulla nocebit ei.

DE TURTURE

^{talis avis} ^{vane} ^{diligere}
Turtur inane nescit amare

^{pro quia} ^{soli} ^{sociata} ^{viro}
Nam semel uni juncta marito 265

^{sc. marito suo} ^{sc. marito}
Semper adhæret, cum simul ipso

^{sociata} ^{volabit}
Nocte dieque juncta manebit

^{sine compare suo} ^{sc. ipsam}
Absque marito nemo videbit

^{i. privata} ^{sc. marito}
Sed viduata si caret ipso

^{de cetero} ^{sodali}
Non tamen ultro nubit amico 270

^{quiescet}
Sola volabit, sola sedebit

^{sc. maritum suum}
Et quasi vivum corde tenebit

^{i. occultans se}
Operiensque casta manebit

^{est} ^{quaelibet Christiana}
Sic anima extat quaeque fidelis

Qui cum sit parvus, quoniam Deus est homo factus,

Sic relevavit eum pro comedendo reum,

Cujus odor, plenus de verbis scilicet hujus, 260

Sicut rite venit, inde beatus erit.

Omne quidem vitium fugiet de corde per ipsum ; [1178

Causa dehinc lethi nulla nocebit ei.

95

Sic relevavit eum in comedendo reum.

Cuius odor plenus, de verbis scilicet eius, 260

Si cui rite venit inde beatus erit,
Omne quidem vitium fuget de corde per ipsum,
Causa dehinc leti nulla nocebit ei.

Turtur inane | nescit amare,
Nam semel uni | nupta marito

Semper adherebit | simul cum ipso,

Nocte dieque | juncta manebit,

Absque marito | nemo videbit.

Sed viduata | si caret ipso

Non tamen ultra | nubet amico, 270

Sola volabit | sola sedebit,

Et quasi virum | corde tenebit,

cum expectans
Opperiensque | casta manebit.

Sic anima | queque fidelis,

Turtur inane nescit amare ;
Nam semel uni nupta marito, 265

Nocte dieque juncta manebit.

Absque marito nemo videbit :

Sed viduata si caret ipso,

Non tamen ultra nubet amico, 270

Sola volabit, sola sedebit,

Et quasi vivum semper tenebit,

Operiensque casta manebit.

Sic est anima quaeque fidelis,

effecta	i. Christiana felix	beata	
Facta virili foedere felix			275
pro quia	sponsus	Hiesus	
Namque maritus est sibi Christus			
pro quando	sc. Christo	implet	
Cum sua de se pectora replet			
sancte	sc. Christo		
Si bene vivit semper adhæret			
	requirit sponsum		
Non alienum quaerit amicum			
quamvis	infernus	accepit	sc. Christum
Quamlibet orcus sumpserit illum			280
sc. Christum vivere	sc. anima	in coelo	
Quem superesse credit in aethera			
de coelo venturum expectat	sc. Christum		
Inde futurum spectat eundem			
i. omnes homines			
Ut microcosmum judicet omnem			

DE PANTHERA

habens quatuor pedes	sc. panthere	sc. quadrupes	
Est quadrupes panther, quo non pulchrior alter			
sc. panther	depingitur		
Qui magis ex albo conspergitur orbiculato			285
variis nutritus venationibus saturatus			
Diversis pastus venalibus et saciatus			
reclinat	concavo	specu	
Se recepit dormitque cavo prostratus in antro			
post tres dies	exit	certe	vociferat
Post triduum surgit, tunc vero denique rugit			
	ex ore ejus	tam dulcis	
Exit odor talis de guttere tamque suavis			
sc. odor	excedet	i. omnia odorifera	
Qui virtute sua superabit aromata cuncta			290
sc. odorem	statim currit quaecumque	fera	audit
Ad quem mox tendit quae vocem bestia sentit			

Facta virili foedere felix :	275
Namque Christus est sibi maritus,	
Cum sua de se pectora replet :	
Et bene vivens semper adhaeret,	
Non alienum quaerit amicum,	
Quamlibet orcus sumpserit illum,	280

APPENDIX

97

Facta virili | semente felix,
 Namque maritus | est sibi Xristus,
 Cum sua de se | pectora replet
 Et bene vivit | semper adheret,
 Non alienum | querit amicum,
^{id est quamvis}
 Quemlibet orcus | superfecit illum
 Quem superesse | credit in etere,
 Inde futurum | spectat eundem
^{omnem hominem}
 Ut microcosmum | judicet omne.

275

280

Est quadrupes Panther quo non est pulcrior alter,
 Qui niger ex albo spargitur orbiculato ;
 Diversis pastus venatibus et satiat
 Se recipit dormitque prostratus in antro,
 Post triduum vero surgit. Cum denique rugit
 Exit odor talis de gutture tamque suavis
^{odores}
 Qui virtute sua superat aromata cuncta ;
 Ad quem mox tendit que vocem bellua sentit,

285

290

Quem superesse credit in aethre,
 Inde futurum spectat eundem,
 Ut microcosmum judicet omnem.

DE PANTHERE

Est quadrupes panther, quo nunquam pulchrior alter,
 Qui niger ex albo conspargitur orbiculato.
 Diversis pastus venatibus et satiat,
 Se recipit, dormitque cavo prostratus in antro.
 Post vero surgit triduum, tunc denique rugit.
 Exit odor talis de gutture, tamque suavis,
 Ut virtute sua superet vel aromata cuncta.
 Ad quem mox tendit quae vocem bellua sentit,

[A]

286

290

^{insequitur sc. pantherem suavitate}
 Sic imitatur eum flatus dulcedine plenum
^{sc. bestiae talia animalia}
 Sic faciunt omnes, soli panthera dracones
^{sonitum facit pigri efficiunt}
 Cum sonat aut fugiunt, aut segnes corpora fiunt
^{in cavernis occultant se ad lucem veniunt}
 In caveisque latent, nec longo tempore patent 295
^{dominus noster mistice}
 Est autem Christus panther alegorice dictus
^{sc. Christus excellit ornatus}
 Qui superest homines forma collatus ad omnes
^{sociatus sc. Christus sc. contumelias sustinuit}
 Et satur ille fuit, qui tot (quot vult) sibi sumpsit
^{sc. trium dierum in sepulchro sc. homines sc. a dyabolica potestate}
 Somnum tunc cepit, cum nos monendo redemit
^{sonitum magnum dedit resurrexit}
 Rugitum misit postquam de morte revixit 300
^{scandens sc. aeternaliter}
 Coelos ascendens, qui regnat cum patre praesens
^{sc. Christum omnes homines sc. in eum}
 Quem gentes cunctae si sint credendo sequuntae
^{sc. dyabolus occultat se ad lucem venit}
 Qui fugit atque latet, nec in ipso tempore patet
^{i. dyabolus senex sc. hominibus adversarius}
 Serpens antiquus (qui nobis est inimicus)
^{pro quia manifeste sc. homines ausus est occulte decipere sc. homines}
 Namque palam nullos audet clam fallere multos 305
^{sc. homines protegat i. in aeternum}
 Quos cum defendat, qui soecula per omnia regnat

Atque secuta illum flatum dulcedine plenum.
 Sic faciunt omnes ; soli panthera dracones
 Cum sonat, aut fugiunt, aut segnes corpore fiunt,
 In caveisque latent, nec in ipso tempore parent. 295
 Est autem dictus panther allegorice Christus,
 Qui super est homines forma collatus ad omnes :
 At satur ille fuit, quia quot vult, tot sibi sumit,
 Et somnum cepit, cum nos moriendo redemit :
 Rugitum misit postquam de morte revixit. [B]
 Coelos ascendens, ubi regnat cum Patre praesens, 301
 Quem gentes cunctae sic sunt credendo secutae.

Atque illum flatum sumit dulcedine plenum.

Sic faciunt omnes, soli phanthera dracones

Cum sonat aut fugiunt aut ^{higni} segnes corpore fiunt,

In caveis latent nec ipso in tempore parent.

295

Est autem Xristus Phanter allegorice dictus,
Qui superest homines forma collatus ad omnes ;

Et satur ille fuit qui quod vult tot sibi sumit ;

Et sopnum cepit cum nos moriendo redemit ;

Rugitum misit postquam de morte revixit

300

Celos ascendens, ibique regnat cum patre presens.

Quem gentes cuncte sunt sic credendo secute.

Aut fugit atque latet nec ab ipso tempore paret

Serpens antiquus, qui nobis est inimicus ;

Namque palam nullos, licet audet fallere multos :

305

Quos ipse defendat qui secla per omnia regnat.

Carmine finito sit laus et gloria Xristo,

Cui si non alii, placeant hec metra teballi.

(*rosso*) Finito libro sit laus et gloria Xristo.

Qui scripsit scribat semper, cum domino vivat.

Aut fugit atque latet, nec in ipso tempore paret,

Serpens antiquus qui nobis est inimicus.

Namque palam, nullos licet, audet fallere multos,

305

Nos hinc defendat qui saecula per omnia regnat.

Carmine finito, sit laus et gloria Christo.

Cui si non alii placeant haec metra Tibaldi.

Note.—The Fano and Migne versions represent the originals in each case as closely as possible.

Extract from the
Rime of the Ancient Mariner
by
SAMUEL TAYLOR COLERIDGE
(adapted)

Farewell, Farewell ! but this I tell
To thee, my *reading* Guest !
He prayeth well, who loveth well
Both man and bird and beast.

He prayeth best, who loveth best
All things both great and small ;
For the dear God who loveth us,
He made and loveth all.

FINIS

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